

The Pastor

OCTOBER ♦ NINETEEN AND FORTY NINE



The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

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THE COVER drawing is Artist Ernest A. Pickup's conception of the parable of the Good Samaritan. See the article, "The Good Samaritan's Companions," by Charles S. Milligan, on page 10 of this issue.

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THE PASTOR published monthly, except August, at 815 Demonbreun Street, Nashville, Tenn., by The Methodist Publishing House. Address all communications to 810 Broadway, Nashville 2, Tenn. Subscription price, \$1.25 per year; single copies, 20c each. Entered as second-class Mail Matter at Nashville, Tenn., under Act of March 3, 1879, and accepted for mailing at special rate of postage provided for in section 1103, P. L. R. Act of October 3, 1917.

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The God of Worship and Truth

Christian doctrines presuppose and illustrate the fundamental doctrine that God is, and that man's chief end is to know him.—J. S. Whale

GOD'S worst enemy is the self-satisfied churchman, the person whose chief end is not to know God but to improve himself. This kind of church member does not think very strenuously about God, for he feels that he is "doing all right" in his religion; he is satisfied with himself. But it is when we become religiously drowsy that the Devil is most likely to take hold of our lives. The "atheist," trying earnestly to disbelieve in God, often is unable quite to accomplish the feat; but at least he is honest. The self-satisfied churchman has already forgotten God—without knowing it.

Our worship, perhaps more than anything else, reveals the kind of God in whom we believe. As the pastor looks into the faces of the members of his congregation at Sunday worship, it must be apparent to him that many of his flock no longer regard worship as a divine reality in which they can know God and receive his grace. In his brief volume called *The God We Worship*,¹ Roger Hazelton recalls to our attention the fact that worship is a theological problem. It is not primarily a matter of esthetics or of psychology or of ethics. We may achieve a more orderly service through more beautiful surroundings, but trappings do not in themselves make worship more real. We may find peace of mind in our worship, but worship is not simply a means to that end. Our lives can be transformed through worship, but this means more than simply resolving to live in harmony with our own highest ideals. Worship is not a means to any end, even to a very good end. It is an end in itself; for "it contains those beliefs about God which have crucial and climactic importance for the Christian life."

We believe, with Roger Hazelton, that the witness of religion is itself the most authentic testimony to God. "Only the worshipful God can be the believable God." But God is not, like Saint Nicholas, the central figure of a harmless legend. The God of Christian worship is the God of truth, the I AM THAT I AM revealed unto Moses.

This means, as Hazelton declares, that worship contains some real truth, some valid knowledge of God. "In worship we do not claim to know God fully, but we claim at least the possibility of knowing him truly." The Christian professes, because he has the sure knowledge of faith, that God is creator of heaven and earth, Lord and Saviour of mankind.

To say that we have sure knowledge of God through faith is not to disparage reason or to revolt against it, as some writers would have us think. No enlightened Christian is any longer afraid to raise questions about his religious beliefs; he is convinced that his faith must be reasonable. But he sees faith as a genuine kind of knowledge. While faith is not the same thing as scientific knowledge, it is nevertheless—for the believer—real knowledge. The thing that we must see is that it is God who takes the initiative when we worship.

It has been said that Protestant churchmen do not expect enough of their worship. It would seem, then, that if the pastor is to invigorate the religiously lifeless and inert members of his church, he must help them to make worship a creative reality through which they will find God. This is not to raise the question of the centered-pulpit versus the divided chancel. (We believe that the return of interest in liturgy among Protestants has been largely wholesome). It does raise the question as to whether our worship shall be a divine reality or a soothing ceremony that is "performed" at regular intervals in our churches. Faith *does* require a human response, and we cannot know God if we are not receptive to his truth. If our worship is to be more than a soothing ceremony, we must open both our minds and our hearts to the reality that is there.

One urgent task of pastors is to help our people see clearly that the central purpose of worship is to know God. When we worship we must seek to make ourselves responsive to the one true God in whom we profess belief. We ought to expect to find, in truth, the Author of goodness, the Lord who rules our lives and saves our souls, the Father who loves us so much that we can have new life in him. If the worshiper in the sanctuary can truly hear the voice that is saying *Be still, and know that I am God*, he will begin to see that the God we worship is the God of truth.—N. S. C.

¹ Published by the Macmillan Co. (1946), 160 pp., \$2.

The confessions of faith produced by the saints and scholars of the church form the second pillar of religion to be discussed in this series on "Foundations of Christian Doctrine." The author is professor of Christian Doctrine in Perkins School of Theology (Southern Methodist University), Dallas, Tex.

NEXT to the Bible, the church has listened most to the voices of its saints and scholars—men who deserved to be honored in the company of the apostles, their true descendants in the realm of the Spirit. Our neglect of these great souls in the modern age has been manifested in the uncertainty and the confusion of theological thinking in many Protestant circles. We should appreciate the fact that certain deeply Christian leaders among us have recalled us to these ancient foundations. The movement back to recognition of our dependence upon the Fathers in Israel is now passing under a number of names, none of which should be allowed to mislead us or to keep us from praising them.

The Methodist Church received from its founding father the twenty-four Articles of Religion, too much honored in their neglect, I fear. These splendid statements of Christian faith and thought are an abridgment of the Thirty-Nine Articles of the Church of England. Along with these Articles must be placed the Westminster Confession of the Presbyterians, the Augsburg Confession of the Lutherans, and the Heidelberg Confession of the Reformed Churches. All of these Protestant confessions stem originally from the work of Martin Luther and John Calvin, though many others labored with them and after them to bring the evangelical faith to clear and systematic statement.

Back of these significant confessions of the sixteenth century and later stand the great decrees of the seven Ecumenical Councils of the undivided Church. To them the Roman Catholic, Eastern Church, Old Catholic, and Anglo-Catholic believers delight to turn. With them all Christians stand with bared heads as in the

presence of deep and reverent allegiance to the leading of the Holy Spirit. For as Jesus went away, his place in the Christian Church was taken by his Spirit, the companion of his followers and their guide into further truth. The Nicene, Chalcedonian, and Athanasian Creeds take supreme place in the intellectual development of the Christian Church, though our deepest sentimental attachment has remained with the Apostles' Creed, which many of our churches continue to repeat in their morning services of worship.

The yeoman service done to our religion by these major councils can be understood when we are reminded that many of the most important doctrines of the faith had not been clearly defined in biblical times. It was long after the Old Testament books had been written that lovers of Yahweh gathered them into a collection, so that they would be available for all the Jews to know and to use. Next, they had to be translated from the dead Hebrew into the living Greek language, so that God's people might be able to read the inspired writings. A like service to Christians was rendered by the great councils and their resultant confessions. The New Testament books needed first to be written by the apostles and their helpers. So Paul, John, Mark, Luke, and the rest gave us the books we treasure as our first literature of the Church.

Later, other men, of like consecration and perhaps of equal scholarship and understanding, recognized the Word of God that came to them through these writings. In their turn they set to the task of separating the wheat from the chaff of current literature. From many "gospels" they chose Matthew, Mark, Luke, and John as the truest interpreters of the

person, the message, and the life of their Lord.

It required three hundred years of trial by use before a general council of the church was ready to set our twenty-seven books apart as the truest and best expression of God's Word. A cursory reading of other books which have come up to us from those days will make us deeply grateful that the council was so patient and so discerning in its choice of our basic Christian Bible.

The central doctrine of our faith, that of the Incarnation, required many years of thoughtful study of the references in the New Testament before logical minds could be satisfied with the formulations of the mystery of Christianity—this higher knowledge which had been hidden through all preceding centuries. With this tenet of Christianity there must go the more difficult teaching of the Trinity, to which we have but two clear references in the Bible. Nowhere is the doctrine stated and explained within the Scriptures. How poor we would be without this doctrine today! How grateful we must be that God called such sensitive minds to the task of stating and safeguarding this faith! For, difficult as the doctrine may be, it keeps our rich inheritance in Christ as does no other item of our creeds. With this understanding of the nature of God goes also our doctrine of man.

In the corrupt years which disfigured the church, alien and heretical doctrines crept into the life of our religion, and with them practices that degraded the Bride of Christ. After his experience of spiritual rebirth and after his deep meditation upon the teachings of the Roman Church to which he belonged, Martin Luther wrote out a list of ninety-five teachings and practices which he believed must be changed if the church was to be the vehicle of the Holy Spirit in the world. When the leaders of the Western church refused to submit these matters to the consideration of the

The Faith

By JAMES T. CARLYON

church council, the Reformation was pushed outside the old church. The confessions that were later drawn up by these Protestant scholars had for their function, in part, the purifying of the faith and practices of the church. Thus they have become the "amendments" to the ancient creeds of Christendom, and represent for us the clear leading of the Divine Mind, as do earlier statements of the undivided councils.

The intrinsic and indispensable value of the Protestant confessions became evident in our time, when an irreligious and an unchristian government in Germany sought to mislead the German people into acceptance of a German religion, which the promoters would foist upon the faithful as a true brand of Christianity. Its intolerance and its repudiation of the concern for the weak, as well as its substitution of the State as an idol to be worshiped instead of God, aroused thoughtful and courageous Christians of that land to a fresh statement of the faith. They went back to Luther and Calvin and the great confessions which had marked the days of the Reformation, and upon these they took their stand as they refused to follow the Nazi misleaders. They gained for themselves the name of "confessional theologians." Their followers were gathered into what they termed the "Confessional Church," in distinction from the "German Christians," as Mr. Rosenberg and his helpers had called the apostate devotees of a non-Christian "Christianity." Every land has felt the impact of this movement of the faithful Lutherans and members of the Reformed Churches.

In this country the Reformers have sailed under various banners. When they have set themselves against the prevailing humanism of the American Democracy, they have been dubbed "neo-supernaturalists." They agree that God must be set at the center of religion; anything else would be idolatry; therefore they like to be called

"supernaturalists." But they do not wish to be classed with an unscholarly and uncritical group who take the words of the Bible as of chief importance, and in so doing neglect the plain meaning of Scripture.

Thus, in distinction from the fundamentalists and literalists, who also emphasize supernaturalism, they add the prefix "neo" to the word and thus make it clear that they are genuine scholars who understand the Latin and the Greek and the Hebrew tongues in which the Scriptures were read in the earlier centuries. Back of the King James translation of the seventeenth century they study the Greek originals of the New Testament and the Hebrew scriptures of the old Bible. Some of the very best scholars of our day are numbered among these leaders, though, as would be expected, the Presbyterians, the Lutherans, and the Reformed Churches have taken the greater interest. Their historical roots as well as their traditional emphasis upon theology may explain this fact.

The confessional theologians are sometimes known as "neo-Calvinists," or "neo-Reformation" thinkers, or "Paulinists," or as the "new biblical" preachers. They believe that their teachings are true to the Scriptures and that the reformers of the sixteenth century are absolutely faithful to the Bible in the creeds that they produced. This is not far removed from the Methodist contention that all our doctrines—as given in the Articles of Religion of the united Methodist Church—have been taken directly from the Bible or have been deduced properly from it. In spite of a superficial opposition to all tradition, we are at heart faithful to the confession which we have inherited from Wesley; we believe the creed of Christendom as it has been imparted to us by the Fathers, and by Luther and Wesley in the modern era.

The major names in current confessional theology are Karl Barth and Emil Brunner of Switzerland, with Paul Tillich, Reinhold Niebuhr, and

John Mackay in the United States. The last named has edited the journal *Theology Today*. The articles and the editorials found therein will be the most readable and helpful sources of acquaintance with the movement. The most systematic statement of the group appears in the two volume work by Niebuhr, *The Nature and Destiny of Man*. They are a vigorous group and their publications are legion.

Methodist books which best express the message of this confessionalism are *A Philosophy of the Christian Revelation* by Edwin Lewis and *The Eyes of Faith* by Paul Minear. The former has written a number of books, best known of which is his *Christian Manifesto* in which he renounced all his former writings that expressed other views. Two of Lewis' books are in the conference course of study for Methodist ministers, but both were written before the conversion to neo-supernaturalism. His recent book on *The Creator and the Adversary* is an enthusiastic and readable volume, squarely within the class but with divergent personal views here and there.

This group of scholars differ heartily and frankly when they believe they are led by the Spirit in their individual exposition of the Bible passage. On the whole our Methodist leaders have preferred to stand by the historic Methodist teachings which build more directly upon the Bible than do these Reformation scholars. Believing in the confession, we have preferred to abide by the Anglican tradition rather than the European or Continental wing of confessionalism. Our church came out of England rather than from Germany or Switzerland, and we honor that inheritance.

Thus we stand apart from many of the confessionalists and sometimes have been misunderstood as opposing all dependence upon the great confessions. Our criticism continues to hold, as it did in the days of Wesley. The true biblical theology must contain the best of the whole Bible. While we honor the Prophets and Paul, they do not comprise the whole of the Scriptures; we find the climactic revelation in the Gospels rather than in the Epistles, in Jesus rather than in Paul or any other follower of the Lord.

[Continued on page 48]

slants on the secular

By JOHN O. GROSS

EVARTS, Kentucky, came into the nation's consciousness a few months ago through news stories and a feature article in *Life*. It has had five police chiefs in about that many months. Obviously, the job is a hazardous one, and many wonder what can be done to make the town safe for policemen.

The *Cincinnati Enquirer* through a dispatch from Harlan, the county seat of Harlan County in which Evarts is located, projects the idea that if the county, now dry, would permit one or two liquor stores in Evarts, conditions would improve.

Now here is a new use for liquor. It is not only a social drink but a potent civilizing agent! Make it available in bottles over a counter and pronto—Evarts' lawless, gun-toting citizens will be tamed and the town will become a peaceful police beat.

But a perusal of the same issue of the *Enquirer* (Jan. 4) leaves some doubt about liquor as a civilizing force. On another page there is a story of a free-for-all fight in one of the clubs which started between the bartender and a patron. The leading editorial, headed "Tough All Around," describes an all-night New Year's party which ended with a murder. The editor fervently denounces the whole episode and holds that liquor should be sold only where "reasonable standards of law and order prevail."

Now, in all honesty, we must infer that the respected newspaper of a city that has rivaled Milwaukee for honors on its wet products has some doubts about changing Evarts by adding saloons. Open saloons in Cincinnati, and Newport, have not solved the moral problems of those cities.

"FROM experience comes faith" is the title of a drug company's arresting advertisement in *The New York Times Magazine* (Feb. 13). The center of the ad is the family doctor, the general practitioner, who turns despair into hope. It is not overstated. For many in times of deep anxiety "the moment he crosses the threshold

he seems to lift a burden of fear and uncertainty from the house." What inspires this respect? It comes from an attitude created by the heavy sense of responsibility for life and death.

The universality of this appeal is obvious. You could not have a similar ad about clergymen because of the divisions in the Christian Church. But narrowed down to any one Protestant church, could it claim, as the drug company does for the doctors, the same sense of dependency or respect for its clergy in the realm where they serve? Granted in this day of secularism and materialism it is difficult to have religious values appreciated. Yet in spite of all the deprecating influences, the failure of many ministers to have a clear-cut sense of direction causes many persons to look for spiritual guidance and help from sources outside the church and profession. The priestly function is not foreign to the Christian Church, and ability to help persons with personal spiritual problems is not the responsibility of the specialist but the regular work of a general practitioner.

TO MAKE the end justify the means is an old American pastime. Across the nation gambling schemes are tolerated in the name of charity. Bingo and similar gambling games have become to many churches—Catholic and Protestant—a shortcut to easy money. Now the racing interest comes with a plan to perpetuate itself. The famous Churchill Downs, home of the Kentucky Derby (*Louisville Times*, April 1), will be deeded to a foundation which will support "such religious, charitable, and scientific organizations" as may be selected by its trustees. The principal benefactor, it seems, will be the University of Louisville School of Medicine.

The American conscience, it has been proved on many occasions, may be kept quiet if the evil which men do is made to pay dividends for some religious or educational cause.

NORMAN THOMAS, honored American socialist who writes a column for many papers, deplors in a recent one (*The Oregonian*, June 12) the increase of irresponsibility among Americans. It has become so prevalent, he notes, to discuss guilt in others that we are insensitive to our own sins. After all, have we not been taught that we are what we are because of heredity, environment, and the mistakes of our parents? The modern prodigal, if he ever comes to himself and returns to his father's house, prays thus, says Mr. Thomas:

"Father, I've got myself into a lot of trouble. I suppose you think that I've done wrong. But after all it's your fault—the way you brought me up. Particularly, it's mom's fault. In the far country to which I went I met a psychiatrist who told me that in a way I was a victim of 'momism' and not much to blame. He might have fixed me up, but I couldn't find his price among the husks which the swine did eat and which I was forced to share."

The writer here is not denying the worth of psychiatry or minimizing the responsibility of the parents. The satire is effective in that it stigmatizes the idea that we are irresponsible puppets incapable of moral action. Such a belief will doom our democratic experiment.

This last word from Mr. Thomas presents the reason efforts must be made to get Americans to assume their responsibilities as such:

"As for democracy in its various manifestations, it is doomed by this cult of irresponsibility. Social arrangements are tremendously important, but an irresponsible citizenry can neither make the right social arrangements nor keep any arrangements going without yielding to a boss or a dictator of one sort or another. That's one reason dictatorships have flourished."

To get our people to understand the meaning of moral responsibility and to urge them to act accordingly is essential for the preservation of our democracy.

The author is executive secretary of the Division of Educational Institutions, Methodist Board of Education, Nashville, Tenn.

Our Inheritance from the Reformers

By R. P. MARSHALL



Our "confusion of tongues" is more apparent than real, writes the pastor of St. John's Methodist Church, Sunbury, Pa. He cites three great Protestant principles as firm ground for unity among the churches. They may serve as reminders for pastors who will observe Reformation Sunday, October 30, this year.

IN THE days of Martin Luther, to be a Protestant meant something more than the word implies today. We often think of it in terms of protest against the teaching and authority of the Roman Catholic Church, whereas its original meaning was positive. The early Reformers were not content to fight the abuses in the church; they gave an affirmation of their faith in some neglected doctrine of that church. Thus "Protestant" meant originally a proclamation of faith, not merely a disposition to attack those who disagreed with them.

Martin Luther, a monk of the Augustinian Order, was a loyal son of the church. He had no intention of turning the world upside down. His only quarrel with the Pope was at first over the question of indulgences, and the famous Ninety-five Theses which he nailed on the bulletin-board-door of Wittenberg church were propositions for debate, after the usual custom of the University where he taught. He was in earnest about his opposition to the sale of indulgences, but he had no idea of setting himself up to defy the church.

It was only after the dilettante Pope had listened to the advice of some who were profiting by the traffic in souls and had set the machinery of law into motion against the monk that Luther came to the conclusion that the basic teaching of the papacy was wrong and that the Catholic Church was not dependent upon the authority of Rome. It drew its power from the lives of humble men and women who

believed on the Lord Jesus. When he began to develop this theological conception the Reformation had begun.

I

There is not space to tell the story of the Reformation; it is familiar to most pastors. It is more important to look at Protestantism today to see if it has fulfilled the high expectations of its founders.

The first thing that comes to mind when we think of modern Protestantism is the contrast between the Roman Catholic Church, under the authority of the Pope, and the more than 300 denominations which stem from the Lutheran movement. Our Roman Catholic critics make much of this, and well they may. But it is not as bad as it seems at first glance. As James Hastings Nichols points out in his book, *Primer for Protestants*,¹ the confusion of tongues is more apparent than real; for instead of having 300 widely differing sects, each claiming to be the true Church, we have not more than six great families of churches: Baptist and Disciples, Methodist, Lutheran, Anglican-Episcopalian, Presbyterian and Reformed, Congregational-Christian. Four out of five American Protestants belong to these denominations. As an indication of the essential agreement, even among these divisions we point to the fact that all but a few members of these groups are united in close co-operation through the Federal

Council of Churches. Thus we see that American Protestantism is not as divided as one might think.

Nichols further points out that any comparison of Protestant disunity with Roman inclusiveness must take into consideration the fact that in the Roman Church there are hundreds of competing groups: Irish Catholics, German Catholics, Jesuits and Dominicans, the supporters of Franco and his opposers. The difference is that in this case there is a central authority over all which can "at least force silence when the dissensions of various Romanist traditions or national organizations become too hot, but one may seriously doubt whether the suspension of central discipline would disclose one degree more of real trust and fellowship within the Roman communion than exists within Protestantism."¹

The divisions within Protestantism are certainly no part of the original concept. The sectarianism that has sometimes been such a hindrance is not an inherent part of Protestant ideology. Luther thought of the Reformation as freeing the individual soul from the tyranny of religious authoritarianism, but he did not expect to see the movement he started fly to pieces as it did. There is some merit, however, in the argument that the teaching of the supremacy of the individual conscience, as preached by his followers, inevitably led to the proliferation of sects. If every man could read the Bible for himself and set up his own theology, it was impossible to maintain uniformity of doctrine except in small groups. That is what happened. Rallying around certain confessions of faith, the various sects began to argue over

¹ *Primer for Protestants* (Association Press, 1947), p. 17.

small matters and the result is found in the 300 groups which divide Protestantism. It is easy to see, however, as we have stated above, that the division is more apparent than real. The fighting is chiefly among the small groups of legalistic sects who feel that they have the only formula for salvation and who claim as much authority as the Pope over the individual conscience.

II

What are the great teachings of Protestantism?

The first has been called the *universal priesthood of believers*—the individual soul can approach God without the aid of an intermediary; he can know his sins are forgiven without being told so by a priest; he can throw himself upon God's mercy and trust Him for salvation. This is in contrast to the teaching of the Roman Church, in the medieval period, that the penitent *must* approach God by way of a priest, who alone has access to the storehouse of mercy, and who is empowered to give assurance of forgiveness in return for the penitent's acts of contrition and promises of amendment. This doctrine of the priesthood of believers cut across the whole sacramental system, set up with such care and attention to every detail that no contingency was unprovided for.

As one writer puts it, "Man was born again in baptism; he came of age spiritually in confirmation; his marriage was cleansed of lust in the sacrament of marriage; penance brought back his spiritual life slain by deadly sin; the Eucharist gave him his voyage victual as he journeyed through life; and deathbed grace was imparted in Extreme Unction. These ceremonies were not the signs and promises of the free grace of God. . . . They were jealously guarded doors from which grudgingly, and commonly not without fees, the priests dispensed the free grace of God."

It must be remembered that this picture of the common Roman Catholic interpretation belonged to the decadent age in which Luther lived. It was not the correct interpretation of the historic teaching of the Church, and it does not correctly

represent the doctrine of the modern Roman Catholic Church, especially in this country. We must not be unfair and attribute to modern Catholics the faults of the Middle Ages. The Catholic Church still holds to the sacramental pattern, but it does not encourage the corrupt practices of the Middle Ages. There are now no fees for confession in this country, and the payment for Mass is only a nominal sum, such as that often given to Protestant ministers for conducting special services.

In the time of Luther, however, the church had a stranglehold upon the mind and soul of the devout Catholic. Often this was extended to the body also. If an individual offended the church, he might be excommunicated, that is, cut off from the sacraments. If a nation or its ruler offended the Pope, the church could by means of the interdict refuse the ministrations of grace to a whole people. Thus the sacraments were degraded into weapons of carnal warfare.

The doctrine of the universal priesthood of believers, if accepted, cuts the ground from under this whole philosophy. No longer can the Pope threaten the whole of Christendom with punishment, for those who have accepted Luther's teaching in this matter believe that no man has the right or the power to withhold God's grace from another.

We must not read too much into this doctrine, however. Luther did not teach that all men were priests in the same sense. He believed that, although all men might approach God without hindrance, there were those who had been set apart for the special work of the ministry. All were priests, yet the priest whose ordination had given him specific duties and rights was ordained to act for other believers. He could not withhold God's grace, but he was able, because of his divine office, to act as a channel for the grace given through the church.

Luther was not very successful in his interpretation of this idea, but the simple statement that no priest can stand between man and God was sufficient to break the bonds of the hierarchy. Other and better statements of this truth appeared in time,

and Protestantism today is not uniform in its teaching on the subject; but all its branches unite in repudiating the medieval conception of the church as the *only* means by which man can find God. They say that the church is divine, that it possesses the truth, that it dispenses grace through the sacraments (or through the preaching of the Gospel to awakened hearts), but they deny completely the theory that it can deny this grace to any man.

The second great teaching of the Reformation is *justification by faith*. Much has been made of the story of Luther's conversion on the steps of Scala Santa when he heard a voice saying, "The just shall live by faith." The incident is probably fictitious, but the verse is not, and it is certain that in some way Luther came to rest upon it as the basis of his teaching.

By faith Luther meant imparted faith. Not man's groping upward for God, but God's giving to man. It is contrasted with the current Roman Catholic teaching in this way: The medieval Catholic was taught that his faith rested upon the correct observance of duties and upon confession to a priest. If he had done penance and had heard the words of the priest giving him absolution, he could rest his faith upon that. The church would not let him down; it would see that the transaction was correctly recorded in the celestial books, and his safety was assured. That was the basis of his faith. If asked how he knew that he was in a state of salvation, he would answer that he had fulfilled his side of the bargain.

On the other hand, the Protestant was taught that God would forgive any penitent soul, that he did not need to pay a priest to pray for him; he did not earn salvation by his works, but, having been forgiven, he was expected to do good works as proof of his forgiveness. Works did not produce forgiveness, but forgiveness produced works.

The doctrine was often misunderstood, and some of Luther's followers took occasion to belittle good works at the expense of Christian living, but it was a salutary teaching which has produced results. John Wesley,

many years later, was able to expand the doctrine and to hedge it about with safeguards which would leave no room for antinomianism. He fused into one the best of both theories by saying that a man could not earn salvation by works, but that a saved man would always live like a Christian and never depend wholly upon his faith without works.

Protestants today are fairly well agreed upon this interpretation.

The third great teaching of the Reformation dealt with the place of the Bible. For many years it had been a closed book to the average person. This was not because the church had decided to ban it, but because education was at such a low ebb that few could read. Then, too, as Roman Catholic scholars point out, the Renaissance had brought about a revival of learning among the upper class and the clergy, but this revival of interest in literature had not extended to the Bible. Enamored of pagan literature, the clergy of the day were inclined to put Plato before Christ, and high officials in the church were disposed to regard Christian literature with scorn.

This was partly the result of the Roman practice of regarding the Bible as a sort of legal text rather than as a revelation of God to the human soul. For many years this had gone on, and now the ruin was almost complete. The Bible was a closed book to most clergymen as well as to the people. Yet we must not think that it was completely ignored. With the beginning of the age of printing, Bibles were being printed and placed in the churches. Many Bibles were secured with chains to the churches; but it is well to remember that they were chained, not to prevent their being read, but to keep them from being stolen. Such was the interest in this long-neglected Book.

The Reformers saw the Bible as God's word to man and they began to read it with all-consuming interest. In those pages could be seen the unfolding of the mighty drama of redemption.

In all fairness, we must correct the common impression that the Roman Church has always attempted to keep the Bible from the people. Officially, the Church has always encour-

aged Bible reading. This was true in Luther's time. Had there been no Bibles available to Catholics there would have been no Reformation. The trouble sprang from the fact that the Roman Church, being concerned with uniformity of interpretation, could not leave the translation of the Bible in the hands of unauthorized persons. It had long ago set its seal of approval upon the translation called the Vulgate, a Latin text that was by no means free from error. But because of its fear of innovation, there had been little effort to put the Bible into the language of the people. When various Protestant scholars attempted to do this, they usually added footnotes in which they argued against the Roman interpretation. This made the Bible a sectarian book and accounts for the disposition, even in this day, of the Catholic Church, to forbid its people to read Protestant versions.

However, the church has had an English translation called the Douai Bible since the time of our *King James Version*, and good Catholics frequently possess and read it. It is a source of regret to thoughtful Catholics today that more of their people do not read it, and the recent modern-language translation is being pushed with diligence.

III

These are the great teachings of Protestantism. From them stem others of equal importance, but these are the source of all major doctrines. For instance, the Protestant denial of the medieval teaching regarding the Virgin Mary arises out of both the first and the last of the three. If all believers have access to God, then there is no need for them to approach Him through the mediation of either the saints or the Mother of Christ; and if we make the Bible the rule of our faith, superior to tradition and pronouncements of the Pope, we will find no ground for teaching that the Virgin is to be venerated as more than human.

Similarly, the doctrine of justification by faith swept away abuses of the sacramental system, by which men were continually buying "salvation" from the church. The reading of the Bible provided an antidote for

many of the notions which had surrounded the doctrine of the church. Men lost their fear of the Pope when they found in the Bible no mention of his authority.

The Reformation was more than a reformation; it was a revolution. It was not entirely the product of religious enlightenment contending against ecclesiastical corruption. There was an element of national politics that entered into the matter. Germany was ready for a revolution against the domination of the Pope and the influence of Italy. All of these elements added up to what we call the Reformation. It was not a time of holy living. Despite the undoubted faith and piety of the leaders of the movement, there were times when it became nothing more than a war between the German princes and the Emperor, backed by the Pope.

But it succeeded in giving us Protestantism. It did more than that; it gave us a reformed and purified Catholic Church, for the teaching of Luther pervaded even the Roman Church and gave opportunity for the saintly priests and genuinely religious laymen to secure what they had sought for many years. The Roman Church was not wholly corrupt; it had not entirely fallen from grace. There were many who still prayed for a revival of real religion in the church they loved. As a result of the Reformation, and in an attempt to combat Protestants, the Pope called a Council at Trent which sat off and on for twenty years and gave to the church a body of teaching which, while it does not at all satisfy Protestants, did indeed correct the glaring abuses which Luther denounced.

Here in America Protestants are in the majority, but they face a militant and enlightened Catholicism that is extending its borders each year. Purged of the great sins of the Middle Ages, it still presents a way of life that is alien to Protestant thinking. The only way that we can maintain our ground is by living better, praying more, and trusting God. If we cannot do this, we do not deserve to hold our place as the dominant religious group; if we can do this, our future is secure.

An Experiment in Protestant Unity

By **ERLE HOWELL**

Though it is itself long past the experimental stage, one council of churches in the Northwest continues its experimental spirit by setting up new projects for interdenominational co-operation. The story of the council's work and its director is told by an associate pastor of First Methodist Church, Seattle.

AT Richland, Washington, where the United States Government is producing atomic bombs, an experiment in Protestant unity is being conducted which promises to set a new standard for interdenominational co-operation throughout the country. Growing out of wartime need, the new program originated at Hanford, which was occupied by the workmen who built the atomic city on the Columbia River. Called upon by the federal government to provide spiritual services for the thousands of men and their families, the Council of Churches and Christian Education of Washington and Northern Idaho devised a means by which representatives of many denominations could worship together under the sponsorship of a body designated by the council.

When Hanford was abandoned and Richland became the population center of the area, church activities were transferred to the new community, with The Methodist Church sponsoring the first congregation. While the pastor is the appointee of the Pacific Northwest Conference, benevolent contributions are divided among the denominations represented and forwarded to the national missions boards of those bodies. Three other united churches are now functioning in the area under the sponsorship of Baptists, Presbyterians, and Disciples of Christ, respectively. A constitution is being developed for these churches which, it is hoped, may be duplicated in other communities where overlapping might otherwise become a problem.

The program at Richland is but one of many projects being developed by the Council of Churches and Education for Washington and Northern Idaho, which was set up in 1902

principally for the purpose of organizing Sunday schools and training teachers to man them. Today the council, with headquarters in Seattle, is one of the strongest organizations of its kind in the country. Functioning through fifteen departments and employing a staff of twenty-two, it raises an annual budget of \$88,900 and has units in all major communities of the Pacific Northwest. Twelve hundred churches in Washington and northern Idaho are affiliated with the organization. The strongest local group is the Seattle Council with which 20 denominations and 211 local congregations are affiliated.

The directing genius behind the success of the Council of Churches in the Northwest is the Reverend Gertrude L. Apel, who was drafted as executive secretary in 1930 to meet a crisis which threatened the very existence of the enterprise. She was recently elected president of the Association of Council Secretaries.

Interdenominational leaders had been called to Seattle to meet an emergency arising out of the resignation of the executive secretary who had quit because his salary was months in arrears. Operating on an annual budget of \$5,800, the organization was in debt more than \$4,000, most of which was in back salaries of its two employees. Participating in the discussion that ensued were some who believed that the churches of the Northwest lacked interest to support a program of aggressive service across denominational lines. Others were convinced that the work done by the organization no longer was needed. Both groups were ready to declare the undertaking bankrupt.

The only man present who dared speak an optimistic word was J. Ralph Magee (now bishop), then

superintendent of the Seattle District of The Methodist Church. "There is one person who can put the council on its feet," he said. All eyes were turned toward the man who had uttered the only hopeful word since the committee had assembled. "That one is none other than Gertrude L. Apel, associate pastor of Trinity Methodist Church at Ballard," the courageous clergyman continued.

From that proposal came a new era of Protestant unity in the Northwest. Finding three other interdenominational organizations working more or less independently in the same territory, the new executive secretary instituted an aggressive program that soon led to the merger of all groups. The name of the newly invigorated council was then changed to the one it now bears.

Gertrude, as she is affectionately known throughout the Northwest, had definite ideas as to the relationship of the council to its constituent bodies. It was her purpose that the new council should be truly representative, and not a group of self-appointed leaders handing down decisions to co-operating churches. Neither was the council to be dominated by the clergy. Laymen were to sit with equal authority with the ministers on all administrative committees and in the council at large.

Adhering to this principle, the council now has both men and women on all commissions and departments of its work. This fact, Miss Apel believes, is the secret of the significant achievement of the group. Rather than as a super-denomination, seeking to control the activities of its 1200 local congregations, the council considers itself as the agency through which churches in the Northwest may render together many services which no one church or denomination could perform alone.

Outstanding among the instruments for achieving the purposes of the body is its department of Church Planning and Strategy. Composed

of the official representatives from each co-operating denomination, this commission develops working agreements, policies, and procedures which, growing out of the experiences of the years, are constantly revised in the light of new developments. Under this arrangement unchurched communities are allocated, after careful study, to whatever co-operating denomination seems best fitted to meet the needs of the local situation. During 1948 specific assignments were made to various bodies in Tacoma, Seattle, Yakima, and Vancouver.

Functioning in a more democratic relationship to its constituent bodies, and undertaking many projects hitherto impossible, the council has not neglected its first objective: leadership training. In 1948 the body sponsored 14 schools in leadership training, enrolled 1,309 students, and issued certificates of graduation to 766, a 300 per cent increase since 1930.

An especially significant phase of the training of leaders is the annual laboratory school, which has now been permanently established at Yakima, Washington. The program provides for a week of intensive training in a situation where children are taught on an experimental basis. Workers from all co-operating denominations are welcomed to this school, but the total number is at present limited to 125. Leaders, carefully chosen from communities throughout the state, spend part of their time each day teaching under the supervision of nationally recognized leaders in Christian education.

During the war the council was called upon by the Federal Housing Authority to provide religious services in all housing projects. The denominations agreed to work through the council, which then became the administrative body for the undertaking. As this is being written, the council is in the process of allocating responsibility for the various projects to different denominations, but the work will continue under the supervision of the council, which is the only Protestant body recognized by the housing authority. Accordingly, it appears that the council will need to carry this responsibility for some time to come.

In the larger cities the council has, for ten years, sent through the mail communications of welcome to all newcomers, giving information concerning the churches in their respective neighborhoods and in downtown areas. Strangers are urged to contact the churches of their choice as soon as possible. Enclosed are cards which, filled out and returned, indicate the degree of the stranger's interest and the church with which he desires to affiliate. This program has reached 90 per cent of the new citizens of Seattle and has put these persons in immediate touch with the religious activities of the city.

Spiritual service to migrant workers in the territory has been carried on through the council on an interdenominational basis for more than two decades. During the four to six months each year when migrants flock into the Northwest to help with the harvests, the body keeps in the fields directors who provide religious services for families who remain but short periods in any one place. From ten to fifteen thousand persons come annually under the influence of these leaders.

The council now plans to install mobile units with chapel cars. This will more adequately meet the needs not only of agricultural migrants, but also of industrial workers. It is expected that the gospel will be taken from one construction camp to another, especially in the Columbia River Basin Project. The program will then become a year-round one.

Among the well-organized activities of the council are projects in race relations, Christian education of children, Christian youth work, marriage and the home, social welfare, civic and economic welfare, ministerial fellowship, home missions, annual noonday services during Holy Week, and others.

Acting as a uniting agency among denominations throughout the area, the council has provided machinery through which tons of clothing, food, and miscellaneous supplies have been sent to Europe and other war-devastated areas. More than \$1,000,000 worth of supplies has been shipped overseas by this department since the close of the war. In 1948 about forty carloads of wheat alone were

shipped. Among numerous other contributions channeled through the council, fifty heifers were sent to Italy and ten goats to Japan.

The latest project of the Council was the Fellowship Evangelism Mission carried on in Seattle last fall. At that time 4500 members of 122 local churches took a religious census of the city in a single Sunday afternoon. Results were distributed to the churches who organized visitation teams to relate newly discovered prospects to their organizations. The State Council of Churches has adopted this instrument of evangelism as a permanent means of reaching the people of Washington, 75 per cent of whom are unchurched. A training mission is now being set up in the Pasco-Kennewick area in which thirty leaders, committed to become directors in other missions throughout the territory, will be trained under a national director. It is planned, within the next five years, to hold one of these Fellowship Evangelism Missions in every community throughout the area.

So outstanding has been the work of this ecumenical group that it has attracted national recognition. General Secretary Apel is a member of the executive committee of the International Council of Religious Education. She is a member of the National Association of Council Secretaries, and the National Church Social Workers Association.

Licensed to preach in 1920, Miss Apel was one of the first women so commissioned by her denomination. While studying theology in Chicago, she was associated intimately for two years with Jane Addams at Hull House. After coming to Seattle she took work in the Department of Sociology at the University of Washington.

Commenting upon the work of the organization she heads, Miss Apel says, "The state council believes that Fellowship Evangelism Missions may be used to change the religious complexion of our State and enlist a large percentage of the unchurched for Christ. Our religious leaders are determined that the low percentage of people affiliated with our churches in this area will be raised and that Washington will not long remain at the bottom of the list."

The Good Samaritan's Companions

An Allegory by CHARLES S. MILLIGAN

When the Good Samaritan helped the strange man on the road to Jericho, he had trouble with two of his other selves: Cautious and Curious. Only his third self, Conscience, helped him in this errand of mercy. The author is pastor of First Church, East Derry, N. H.

A CERTAIN Samaritan was traveling along the road from Jerusalem to Jericho. He was alone, yet not alone. Like any man on a lonely journey, he was accompanied by the companions of his inner self. They made the trip more interesting, but not always more pleasant; for often they fell into disagreements, and when they did their arguments pulled the poor Samaritan this way and that. The three companions on this particular trip were Curious, Cautious, and Conscience.

Samaritan was having a hard time of it trying to keep his little group together. Curious was always lagging behind to peer at a rock here or a footprint there. Cautious kept urging the others to hurry: "Who knows what might happen to us on such a road?" Conscience just tagged along half asleep, as he frequently was. It was not for nothing that his friends jokingly called him "Mr. Unconscious."

They drew near to the place where the robbery of biblical fame had occurred an hour before. The victim, half dead, was lying to the side of the narrow roadway. The others might not have noticed him, had not Curious spoken up.

"Wait, friends! Something worth seeing has happened here. I must look into this. This has been a boring trip if I've ever had one—no reflection on the company. Now at last we have some excitement."

"You wait yourself," called Cautious. "This may be a trap. You know perfectly well that thieves lurk in the caves hereabouts. They would like nothing better than to pounce on some feeble-witted fellow, if you get what I mean. They place traps for the inquisitive, and while I myself have never been so trapped, they would

make short work of the likes of you."

Conscience, who was awakened just a little by all the hubbub, pleaded: "Now, good friends, let us not quarrel. Cautious is right in saying we should go on. He has often kept us from folly and harm, although I will admit he is given at times to seeing dangers that do not exist. We have an appointment in Jericho. It is our duty to be there, and on time. I do not like being late for important things. Whatever it is that has diverted you from duty, Curious, I am positive it is not as important as our meeting in Jericho. Forget it and come along without delay."

Curious paid no attention. He was already on the other side of the road, looking over the situation.

"Why, it's a man," he exclaimed, "or *was* a man. No, he is still alive. I heard him moan. I wonder how long he can last in such a condition."

Now when Samaritan and Conscience heard him say that, they were quick to join Curious.

"How badly is he hurt?" asked Conscience. "Can we help him?"

"I wouldn't know," Curious said. "What difference does it make? I was trying to see how well dressed he is, so that we might be able to tell whether he is rich or poor. How much do you suppose they got off him? Goodness knows, he is poor enough now. There's his moneybag over there, turned inside out. From the size of it, I would say they didn't get much. Say, maybe that is why they were so angry and beat him so viciously."

Cautious had come over a little way, but he kept a safe distance. "What do we care how rich he is or how badly hurt he is?" he growled. "It is no skin off my nose. I tell you this is none of our business. We did

not rob him. We are not to blame. He is not a relative of ours, and we are not obligated to help him. This is an affair for the Roman officers. I don't know what the world is coming to, things like this happening right on the public way. If everybody were a good citizen, like I am, something would be done about it. Now come away quickly! Let sleeping dogs lie, I always say."

"Yes, 'you always say' is right," put in Samaritan. "Why don't you ever *do* anything?"

He could not help being amused at Cautious, who was a little interested in spite of himself. But Cautious did not hear. He was staring at something as though his eyes would pop out of his head.

"Stop! Stop right where you are," he fairly screamed at the others. "Don't you see that this man, this beast, is not of our people. He is of the other race. He worships with the heathen in the temple of Solomon. Let us spit upon this dog, as our fathers before us always have done, and be off."

Then Conscience spoke up. He was fully awake now. He had spoken before but his voice was so weak that it was drowned out by such a loud speaker as Cautious. Now, his soft voice had great strength; and whenever he spoke as he now spoke, the others were compelled to listen.

"No, I had not noticed that he was not of our people. I only see that he is a man. It had not occurred to me to ask in what place he worships. I only see that he is a child of God. I *do* notice that the blood oozing from his head is the same color as our blood. From the look of pain on his face, I believe it must be the same pain we feel when we are hurt. The pleading in his eyes is the pleading I have seen in the eyes of my own child when he is frightened or needs my help. The dust on his sandals is the same as that on our feet, even as the pathway of life is common to all men. And the death he now faces—

unless we speedily help him—is the common sleep of all the children of men.

"No, I had not noticed that he is of another people: and although my mother and father should rebuke me, I shall not care. He is a man, and he is of my people, whatever your dirty customs say. If we neglect him we shall have aided his murderers, and his blood shall be upon our hands."

The others were stunned into silence for a moment. Even Mr. Curious, who never took sides in any argument (he held that it was low-class to have convictions, and might be harmful to a man's trade), seemed impressed.

But Cautious turned livid with rage. He sputtered, trying to get the words out, like a burning, spitting fuse. Then the full explosion of his anger came.

"You do well to suggest that your father and mother might side against you! Indeed, all our holy ancestors side against you, and by them shall you be condemned. You know full well our people do not have dealings with this man's, unless we can take advantage of them or blame them in some way. We do not rent to them or allow them in our societies. We do not let them live in our section of the city, and all our better people avoid them.

"It boots nothing that we worship the same God. I do not think he likes their worship. Every intelligent person knows that they worship him in ignorant and incorrect ways, while we worship him in the true and proper fashion. Why do you think God put us in different clans and customs, if it be not so that the good and wise and true people—our race—can shame the other races into following us? I have no doubt this man deserved what he got. If not, why would God have permitted him to be so punished?"

Samaritan did not know what to do. Both arguments seemed sound enough. He wished he had taken some other road.

Curious was speaking: "This is highly interesting, gentlemen. Conscience, I have never heard you speak so eloquently. Cautious, why don't you point out to Conscience that he should consider his friends

before he considers his enemies?"

But Cautious had a more cutting thrust: "Conscience, I regret having to say this, but you are frail of body. Somebody else always has to do your work. Do you persist in this obstinacy, knowing that other hands will have to do what you order?"

Conscience was crushed. "What you say is true. But have I no right to feelings because I am not strong to do the world's work? All I know is that I must stay here. If you leave this man you leave me. If he dies I shall die with him, and you will hear my voice no more. In my place will be a dead weight in your breast."

Samaritan had not heard this debate. Something had happened to him. It was a miracle—the miracle of fellow feeling. He had compassion on the man who needed him. His feelings were all mixed up; the passions of the dying man were his passions. He suffered as the man was suffering. If someone were going to act, it would have to be. . . . He went to work quickly.

Samaritan cleaned the wounds, pouring wine into them. He did not know that the alcohol would sterilize; he only knew that it was the way of his people. He poured oil on the bruises, and the wounded man smiled as some of the pain was eased. Something within Samaritan smiled with a great, peaceful happiness.

The worst of the wounds were bandaged as well as they could be under the circumstances. Samaritan put the strange man on his own beast, and silently they all made their way toward Jericho. It was necessary for them to go slowly, but before long they reached an inn.

There the bandages were renewed, and the stranger was put to bed for the night. The Samaritan planned to pay the host in the morning, telling him to care for the man and that he would return and make good for any additional expense incurred. The day was far spent. Conscience complained a little about being delayed—he seemed to have forgotten that he had been a major cause of the delay. But that was the way with Conscience: He seldom spoke unless it was to complain about something or other. Curious and Cautious were in a new argument. Samaritan only

smiled. He now realized that whenever a man or woman does something good or something original he must first settle the arguments within himself.

This knowledge seemed to give him a new feeling of power over himself, and a better appreciation of his companions. Each companion had his lucid moments, and each had his annoying traits. Curious was flighty, forever starting something he would not help to carry out. Curious was so afraid of being laughed at that he always resented any departure from old habits. Conscience could not tell a big thing from a small one. But each friend would occasionally do for Samaritan such a fine favor that each was well worth the trouble. However, Samaritan wished they could get along a little better.

"Why don't you say something?" Curious was asking.

"Very well," answered Samaritan. "I have seen a thing today. There is more to our lives than blind obedience to custom. Not that I reject all customs, certainly. But those which make me reject my brother—of whatever tribe or clan or people he be—those customs I must reject, or else I reject myself."

"How can someone who belongs to a different family or tribe be your brother?" taunted Cautious.

"I do not know how it can be, but it is so. I kept thinking of that poor fellow as my younger brother. When I reached out and touched him, the hand of God touched me. When I washed the wounds of his body, the spirit of God washed the wounds of my spirit. . . . washed them so that I will never again speak ill of another race or people. Nor will I stand idly by when others do so henceforth."

The companions did not understand quite what he meant, but it did not matter. They were soon asleep.

Samaritan was glad because he needed relaxation. Perhaps, he thought, it would be pleasant to join the small group chatting in front of the inn under the stars.

Now it chanced that a certain priest and a Levite were also staying

[Continued on page 25]

Clinical Material

Calling twice on a hospitalized patient, this pastor finds that overemphasized grief for her husband's death is really an expression of guilt feelings from her reaction to her loss. The pastor finds that listening and prayer help.

Facing Grief

I WAS asked by her physician to call on this patient, a middle-aged woman, who was occupying a private room in the hospital. I had the following information prior to making the call: Mrs. Monty had had severe emotional shocks within the past few months—chief of which was the loss of her husband, a man much older than she is. Also, her father died recently. She is from out of town and is a member of The Methodist Church.

The nurse directed me to Mrs. Monty's room. I knocked on the partly closed door and entered when I was asked in by the patient. She was sitting up in bed, with her legs over the side, and was putting some kind of ointment on her skin. She had on a gown but no bed jacket, and I sensed that she had not been expecting a stranger to walk in. She seemed poised, however, and gave the impression of being a well-kept, petite woman of about fifty or fifty-five years of age. Her skin was painted a reddish purple.

"Mrs. Monty?" I asked.

"Yes."

"I am the local Methodist minister, Mr. Boyd."

"How do you do." She extended her hand. "I have been putting some ointment on my skin." She placed her bed jacket about her shoulders. "This red stuff isn't very nice to look at."

"Don't let that concern you. We are used to hospital activity." There was small talk following this, chiefly about the weather. I asked, "How are things with you today?"

"I haven't felt too well."

"Oh?"

"My doctor was just in, and he said that he could notice the difference in my eyes when I was lying down and when I was sitting up.

And my skin (placing her hand on her throat) is tighter when I sit up."

"Should you be sitting up?"

"It doesn't matter. This skin trouble is a result of nervousness."

"The tightening of your skin?"

"Yes, all over here," indicating her throat.

"And this is a bad day?"

"Yes, I haven't felt too well today." She rubbed her forehead.

"There are ups and downs—good days and bad?"

"Yes, I have my good days."

"Have you been here long?"

"Since a week ago yesterday. This is Wednesday, isn't it? Yes, a week ago yesterday. They felt that I should get away from home so I came in here."

"And where is home?" She told me and asked if I knew her home town. I did, and we talked about it.

I said, "So you felt you should get away?"

"Yes, I lost my husband." Tears came into her eyes, and she stopped talking.

"Was his death rather sudden?"

"Well, yes. . . ." There followed the story of her husband's death which was quite lengthy and required no prompting. Frequently, she paused and looked out of the window or wiped her eyes. But a nod or smile was all that was necessary to keep her going. The gist of this was: Mr. Monty was a man eighty-one years of age, seemingly in good health, very kind and considerate, liked by everyone. He was a steward in the Methodist church for fifty years and was active in many social affairs. She described his sudden illness and the succeeding two weeks, which resulted in his death after five days in a coma.

"He was such a good man. In all the years that I knew him, I don't

know of a single fault that he had. He was so kind and understanding, and always complimented everything that I did." Her lips quivered and her eyes filled with tears. "In our twenty-one years of married life I never heard him say an angry or unkind word." She placed her clenched hand against her mouth, then regained her poise as quickly as she had lost it. "I just don't know what I'm going to do, now that he is gone. He was everything I had. I just don't see why he had to go. This . . . his passing . . . has left me so confused that I don't know what to do . . . I'm actually . . . I'm actually bitter." She stopped and looked out the window.

"Is it not natural for one to feel bitter in such a situation?" I asked.

She looked at me, somewhat surprised, and said, "I don't know."

"I think we will find that most of us react in a like manner when something or someone we love has been taken away from us."

"Do you think that?"

"Well, when Jesus was crucified, his disciples ran away and hid. They were somewhat bitter because things had not happened as they thought they should. They acted like children, and we are nothing more than children grown up; but still we don't like to lose that which means a great deal to us."

"I don't know what to think. I stayed around home trying to make myself get over it, but it got the best of me."

"Were you fighting yourself?"

"Well, I thought that I should try to get it out of my system, because I knew that I'd have to sometime. But everything about the place reminded me of Mr. Monty." She elaborated on this, mentioning the house they had built within the past six years, the flowers, the dog, the garden, and his books, which he had marked.

"It is hard to give up someone who means so much to you, isn't it?"

She nodded her head, and her eyes filled with tears. "He had so

many friends. I knew that he had lots of older ones, but never so many younger ones until the week that he was sick." She told of Mr. Monty's habit of visiting the shops and stores along the street each noon. "Whenever I was sick he would say, 'Now Sarah, I'm pulling for you. You'll be all right soon. I'm pulling for you.'"

"What are your plans?"

"I don't know," shaking her head, "I feel that I'd like to go away from home for awhile; then sometimes I feel as if I never want to go back. But then I think, 'That wouldn't be what Mr. Monty would want,' and I decide that I should just try to make it through."

"How do you actually feel about going back?"

"I feel that I could stay in this room and never leave. I feel so empty inside that I don't care to do anything."

"What do you think your husband would say to you if he were here right now?" Her eyes flooded and she shook her head.

"Do you not think he would say: 'Now, Sarah, I'm pulling for you. You'll be all right'?" She nodded her head and smiled a little.

"Yes, that is what he would say . . . but I feel so alone and lost."

"Do you have to make a decision immediately?"

"No, not right away."

"Time helps to solve our problems. That, and the opportunity to talk to someone who understands. Many of our problems are worked out with the help of both. God knew that, when he made us as we are. Shall we have a prayer together?"

"Yes, please do."

"Eternal God and Father of us all: In the loneliness and grief that fills the heart of thy child today we find our thoughts are ones of bitterness. We pray, O Father, that we may know the peace and forgiveness that only Thou canst give. Give us knowledge that we may know what shall be right for us to do, that we may be true to the memory of

those whom we love, to ourselves, and to the spirit of thy great love.

"May the blessing of God, the Father; the love of Jesus Christ; and the communion of thy Holy Spirit rest and keep us, now and always. Amen."

"Thank you so much. It has meant so much to talk with you. You have been most kind and understanding."

"I shall come again."

"Please do. It has helped me a great deal. Good-bye."

Pastor's Summary: Rapport was very easy to establish with this patient, because she was anxious to talk.

She is very much of a little girl, who refuses to admit that her husband (who was also a father to her) has left her.

The call was helpful for three reasons: rapport was established; information was obtained; she seemed helped and wanted me to return.

Editor's Summary: This call was helpful. The patient needs someone to talk to at length and in detail about her husband's death. She responds to the caller both because he is a minister and because he is understanding. He handled the call nicely, taking plenty of time, and encouraging her to talk through the use of his questions. At one or two places he used strong reassurance. His prayer was well timed and well worded.

We wonder about her reference to "feeling bitter." Toward whom does she feel bitter and why? This is revealed later, but such a reference should have been picked up and observed as significant in this first call.

SECOND CALL

A week later I called again. I knocked on the door, then entered. It appeared that I had awakened her from a nap, since she was lying in bed and rubbing her eyes.

"Hello," I said.

"Hello."

"Did I awaken you?"

"I suppose it is time that I was waking up anyway. What time is it?" (I told her it was half-past three.) "Goodness, yes, I've been asleep for an hour and a half."

"Is that usual?"

"Well, yes, I usually take a little nap in the afternoon, but they gave me some medicine that causes me to feel more sleepy than usual. Won't you sit down?"

"Thank you, but that would cause you to be uncomfortable, so I will stand here."

"I certainly did appreciate your visit the other day. It helped me so much. It did me good to be able to talk with someone who seemed to understand how I felt. I certainly did appreciate your coming."

"I'm glad that I was of help to you. How are things with you today?"

"Well, I didn't feel too well this morning. They gave me a lot of treatment yesterday." She went on to describe it.

"Is it unusual to feel worse in the morning than later?"

"Well, morning is when I get doctored, and I usually feel better in the afternoon." There was a rather long pause here and we began small talk.

"Did I understand you to say that your husband had died within the past few months?" I asked.

"No, it has been almost a year."

"I misunderstood—and you have been fighting this battle for that long?"

"Yes. I've been trying to work it through but I haven't succeeded."

"What seems to have been most important in keeping you from succeeding?"

"I don't know. We were so happy together. Mr. Monty was so kind and gentle, and now everything is gone. I know it sounds silly of me, but that's the way it is."

"When did this fight begin?"

"After Mr. Monty died."

"Did you ever consider his possible death before it happened?"

"I never did. Of course, I know that someday everyone must go, but

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we were so happy that I just never gave it one thought. I always felt that he would be with me."

"Did Mr. Monty ever mention it? I mean at his age—did he ever say anything about death?"

"Not a word."

"How about his business? Was that left in proper condition?"

"Yes."

"Then one might presume that he was prepared for every eventuality."

"I suppose so, but the possibility of his death was never mentioned."

"When did the fact of his possible death first confront you?"

"When he was in the hospital and the doctors gave him up."

"In other words, not until he was in the coma."

"That's right. I felt up to then that he would be all right, but when I found out that he was so ill and the doctors didn't have much hope—well, that is, when . . ."

"The bottom dropped out."

"Yes."

"How did you feel about it when you found this out?"

"I really don't know. Mr. Monty had always told me to have faith. He felt that faith would get you through anything. I tried, I prayed, but it didn't do any good. I just lost everything."

"You felt frustrated?"

"I was confused, then I was angry. It seemed that praying did no good."

"When you prayed, were you praying for a certain thing to happen in a certain way?"

"Yes."

"And it didn't happen that way?"

"No."

"And you were angry because it didn't?"

"Yes, I was bitter. Actually bitter!"

"This bitterness—was it directed toward some individual or person such as the doctors, yourself, Mr. Monty, God?"

"The doctors did all they could. I was just bitter." This was said emphatically.

"Bitter because your prayer wasn't answered?" She nodded.

"Bitter toward God?"

"Yes. They said I was sinful."

"Who said you were sinful?"

"Some of our friends. They said I was sinful to act that way. I was angry and confused and bitter, and I just didn't care."

"Do you think you were sinful?"

"I don't know."

"It is easy to be on the outside and say that a person is sinful, but when one is in such a situation it is different in a way, don't you think?"

"Yes."

"It is normal for one to feel that way, I think. Has this bitterness changed in any way since Mr. Monty died?"

"I know it is silly to act this way, but I feel so alone. I just feel bitter about it."

"Did you and Mr. Monty ever discuss the death of friends?"

"No, we always did what we could, but we never talked about it. Mr. Monty, although he was eighty-one, was a young man. Everyone said I kept him youthful."

"I'm sure you did."

"We did things together, we had lots of friends. We were so happy that I never thought of him leaving before I did."

"And now that he has?"

"I'm bitter about it. I know that others handle it better than I, and it could have been worse—young children, and no money—but I just can't help feeling bitter about it."

"Do you condemn yourself for this feeling of bitterness? Others said it was sinful. What do you think?"

"Sometimes I feel ashamed that I'm not handling it better, but I just can't seem to get over it. I've tried, but everything around home reminds me of him. The harder I try the harder it becomes."

"This was at home?"

"Yes."

"Were you participating in any other activity that reminded you of Mr. Monty? His business, for instance?"

"No. We were disposing of the business. That is another thing. I hate to part with anything that belongs to Mr. Monty, but we are disposing of that."

"I see. Have you felt like participating in any social activities that the two of you formerly participated in together?"

"No, people call me up and say that I should do this and that—but I haven't any interest in anything. I went next door one evening, but I had to leave."

"Have you been able to let your grief flow, or have you tried to bottle it up?"

"I have let it out at home."

"I see; you haven't tried to hold it in?"

"No."

"How do you feel when away?"

"When I'm there I feel as if I shouldn't leave, but now that I'm here, I don't want to go back."

"Were you alone at home?"

"Mr. Monty's son came down and was staying with me."

"And now that you are here, you don't want to return?"

"No."

"And you are bitter about the whole thing?"

"Yes."

"Well, it is easy to give advice, and I don't want to be appearing in that light—but I would advise you to go ahead and feel bitter. Don't condemn yourself about it. I'm sure there's an answer. I don't know what it is, and right now you don't; but maybe, someday, you'll know."

"Maybe."

"Shall we have a prayer together, asking that we may regain our faith in prayer?"

"Yes, please do."

"Eternal God and Father of us all: Our life is so empty that we find our faith meaningless and our prayers unanswered. Help us, O God, to know that Thou wilt always answer our prayer, though it be in a way unknown to us. Help us to regain our faith in Thee, and in ourselves, so that we may know what we are to do and in what way."

"Wilt Thou guide our thoughts and bring comfort to our lonely hearts. We pray through the name of Jesus Christ our Lord. Amen."

"Thank you very much."

"I will see you again."

"Yes, please do. I appreciate your calling."

"Good-bye."

Pastor's Summary: This being the second call, I did not feel that it was necessary to establish rapport, since the first call had done that. However, I was aware of three things as the call progressed:

1. The time element. This was bad on my part, since I was crowded for time, and I had the feeling, "Well, let's find out something quickly." This was bad.

2. Being a second call, I felt that something specific was to be found out, deeper than in the first call. This, too, was bad.

3. I felt that I was being very directive. I had this feeling during the period of the call, but didn't seem to be able to do much about it. Time being short, and expecting dynamic material when it didn't seem to appear, I went after it. This was bad.

However, I believe the call was helpful—though not as helpful as the first call. Mrs. Monty seemed to appreciate my coming, and as I review the call, there was a great deal of material gathered that was deeper than before.

I felt that prayer was indicated,

even though she had felt that hers had not been answered. This appeared to me to indicate something else, so I decided that we would pray that our faith might be restored. She accepted this immediately and entered into the prayer.

Patient was discharged before I could see her again, whereupon I wrote the following note to her physician: "Your patient, Mrs. Monty, whom you asked me to see a few days ago, and whom I saw twice before her discharge, repeatedly expressed feelings of loneliness and a sense of isolation due to her husband's death. Upon aggressive probing, she revealed that she felt bitterness toward God for the death of her husband and that friends had told her she was sinful for feeling that way.

"In my opinion this woman is suffering not only from the shock of the loss of her husband, but from guilt feelings because of her reactions to this loss. Repeatedly, she expressed the opinion, 'I feel so alone.' Until she re-establishes social relationships and overcomes her guilt

feelings this will probably continue."

Editor's Summary: This is an interesting call and we are grateful for the follow-up letter which the pastor includes in his material. It suggests a way of closer co-operation between physician and pastor. We wish it might have been possible for a similar letter to have gone to the patient's local pastor.

I agree with the minister's summary, although I would like to point out how little reference she made to her father's death (See p. 12). Since her husband was thirty years older than she, he probably served the role of father and husband.

The pastor was quite aggressive in bringing into the open her feelings of "bitterness" and her guilt feelings. This is a typical situation of grief that needs careful follow-up through formal counseling, during which time she should be seen regularly, once or twice a week, and encouraged to talk in detail about her husband and her feelings toward him, particularly toward his death.

Questions of the Month

QUESTION: *Should one read prayers in the pastoral situation?*

ANSWER: It depends upon the religious background of the parishioner. An Episcopal minister, a friend of mine, improvised his prayers in the sickroom with a parishioner who had always been an Episcopalian. When he had finished the woman said, "Doctor, those were nice prayers, but now could we have the prayers from the Prayer Book?" However, another person, say a Methodist or Baptist, would object to a pastor reading his prayers. A read prayer to many is not a prayer but a feeble recitation. My suggestion is that the minister familiarize himself with ideas and phrases which express known needs in the pastoral situations and weave these into his own prayers. For example, with a mother who has given birth to a child, "We thank Thee for a life preserved and a life given."

QUESTION: *Should one pray with a parishioner in the ward of a hospital?*

By all means—but your prayer should be with and for the one person, not the entire ward, unless the others request it or unless you have been introduced to all the other patients. And by introduced I mean introduced by your parishioner, not that you have gone around and introduced yourself, forcing your ministerial presence upon the others. Your ministry is to your parishioner, not to others who happen by sheerest accident to occupy beds nearby. The hospital is not a hunting ground for ministers who take care of everybody's business but their own.

QUESTION: *What do you say to a person who is facing death and who is not a Christian?*

ANSWER: It depends upon what he permits me to say and what he says. Just because he is facing death does not give me the right to open up on him, especially if he has not sent for me and sees me only through courtesy and his natural friendliness. Even if he expresses special appreciation for my having come to see him and goes on to voice regrets at the kind of life he has lived, one still does not give him a sermon, but one may inquire if he has "been having some serious moments with himself and the Lord?" This should be asked with a friendly smile. If the patient responds then the pastor may go ahead to discuss the Christian faith and what it means.

QUESTION: *What do you say to a person who is afraid to die?*

ANSWER: I try to make the presence of God real to him through prayer, especially after he has had the opportunity to make any confession he desires. Ministering to the dying is *practicing the presence of God*. God is unreal to many persons. Through the personality of the pastor, and especially the selections of Scripture, God is made real; these are eternal words which he has heard all his life. Some seem to think scriptural words are magical. This is nonsense. Scriptural words are helpful because all one's life one has heard certain phrases used to describe God, such as *The Lord is my shepherd; I shall not want. O God, our Lord, how excellent is thy name in all the earth! Our Father which art in heaven, etc.—R.L.D.*

Introduction to Pastoral Care

PASTORAL WORK AND PERSONAL COUNSELING, by Russell L. Dicks. Macmillan Co., 195 pp., \$2.50.

This is a revised edition of a very suggestive introductory book in the field of pastoral care. One can ill afford to miss reading this book, whether in the preparation for the ministry or already in active work as a pastor. It is sound in principle, and is made effective by the use of illustrations of actual case histories from the files of the author, who has been, and is, a pioneer in the field of pastoral care. Much is being written today upon this subject which is so theoretical it becomes impractical; but such is not the case here.

The author sets forth the purpose of the book in the preface. "It is the purpose of this book to describe the field of pastoral care and the methods with which the minister works in carrying out this phase of his task. It does not seek to be definitive but only introductory. Its purpose is to give a comprehension of the task and to build up an enthusiasm for the task." He achieves this purpose and more.

The book is divided into four parts: "Conditions of Effective Pastoral Work and Counseling," "The Art of Pastoral Work," "The Pastoral Task," and "Pastoral Work and the Church." An appendix has been included which lists books and pamphlets likely to be helpful in areas of specific needs, such as: for those who are tense and under strain, for alcoholics and their relatives, for the bereaved, for those with marital difficulties, and for guidance in specific personal situations.

The task of the pastor in caring for his people as set forth in these pages is frightfully difficult, and he dare not undertake it without all the information and help he can get to make him an effective pastor. Every page of this book offers helpful guidance to the divinity student in preparation, or to the pastor who is having to face daily the very situations set forth in this book.

One evidence of the worth of this introductory statement of a very difficult subject is the fact that the commission on study courses of The Methodist Church has selected this book to be included in the required course of study. —D. D. Holt.

(Reprinted from the *Duke Divinity School Bulletin*. The reviewer is pastor of Trinity Methodist Church, Durham, N. C.)

When Visiting the Sick

THE PASTOR'S POCKET MANUAL FOR HOSPITAL AND SICKROOM, by Edmond H. Babbitt. Abingdon-Cokesbury Press, 160 pp., \$1.75.

This manual for the minister's use in the sickroom should prove helpful. It has an introductory chapter on "Suggestions for the Minister" in calling upon the sick. These suggestions are elementary but important. For too long we have neglected vitally important points in our pastoral ministry because we have thought that *common sense* would indicate what to do, but common sense seems to be the most uncommon gift among ministers, especially in their work in the sickroom.

This chapter is filled with common sense. It does not deal with the "art of ministering to the sick." That still must be learned from the study of actual calls: with the study of wrong questions asked at the wrong time, with right questions asked at the right time, and with right questions which turn the wrong time into the right time. This can be learned only from the study of clinical material such as that published each month in *THE PASTOR*.

The heart of the book is made up of chapters containing "Selected Scripture Readings," "Prayers," "Hymns," "Poetry," and several communion services. The author makes the mistake I made in *Comfort Ye My People* in this connection: he does not have a service that is brief enough for use with an extremely sick person.

This is a tool book for the minister's use in a vitally important—perhaps the most important—phase of his pastoral ministry. It is published in a black imitation-leather binding with good, readable print. The minister will need to study it and mark favorite passages of scripture, prayers, and poems for his use. It does not pretend to make an original contribution, but as a tool it is well conceived. —R.L.D.

TEN COMMANDMENTS FOR PASTORS VISITING THE SICK

Thou shalt have no other gods before thee such as procrastination, "tomorrow," or "too busy." Thou shalt not make any image for thy patients of other patients who have died of the same disease.

Thou shalt not take the name of the doctor and speak for him, for he alone tells of the diagnosis and the remedy.

Remember the patient's personality to keep it holy, and do no spiritual violence.

Six days shalt thou labor and do thy work, yea, in calling on the sick thou may be required to call on the seventh day or even the seventh night.

Honor thy Father that thy days may be long in the land, for he is the source of all health and healing.

Thou shalt not kill the spirit of recovery by being thyself depressed.

Thou shalt not commit adulteration of good sense by making thy visit too long.

Thou shalt not steal thy patient's comfort by sitting on the bed or talking too much.

Thou shalt not bear false witness, for thy witness is of God and his power to bring peace, comfort, poise, and faith.

Thou shalt not covet overzealously the opportunity for conversion, because harm may be done to the patient if great wisdom and skill are not used in stirring emotions.—Edmond H. Babbitt.

THE COMMUNITY CHEST

Reports from the frontiers of psychology, psychiatry, and psychosomatic medicine tell us that when a man ceases to love and serve his fellow men, he becomes sick. Religion told us that long, long ago.

Only now this gospel truth is recognized as scientific fact. "Service" today, however, is more complicated than it used to be. We understand now that *to help* means to go back to the reasons why help is needed, to give a chance for health and happiness to every citizen.

This calls not only for money, but for hours of human effort by professionally-trained social workers and clergymen as well as volunteers and fund raisers. The hub of this effort is in your Community Chest and Community Welfare Council.

The leadership and efforts of clergymen and church members are vital to your Community Chest. In this, as in all human undertakings, first of all and last of all we need one another.—Community Chests and Councils of America.

For Newlyweds

THE SECRET OF A HAPPY MARRIAGE, by Roy Burkhart. Harper & Bros., 78 pp., \$1.

This small volume is designed as a gift book for young people preparing to marry. It discusses such questions as, "Are You Mature Enough for Marriage?" "Have You Faced the Problems of Marriage?" "How About Money and a Budget?" and such subjects as, "Why You Will Want to See a Physician," "The First and Last Test of Great Marriage," "Looking Ahead to Parenthood."

It includes a wedding ceremony and a certificate of promise. There is some doubt in my mind as to whether the author intends the book to be given to young persons before they have selected their life partner, while in the process, or after engagement and before marriage. It is difficult to prepare a book, certainly in the brief space the author has given himself here, that will meet the problems of all three situations.

The Secret of a Happy Marriage is like summer lightning. One is impressed by its beauty and its potential power as it sweeps across the sky, but when it is gone one finds it has not struck at any significant point.

It is interesting to see how the writer, once one of the foremost clergymen to advocate its importance, pulls back from a rigorous discussion of sex. The subject is dismissed with a few brief and vague sentences. The author is rigid and dogmatic upon the subject of divorce, overlooking the conviction of many that until the home, church, and school do a great deal more than they are doing to prepare our young people for marriage they will, by necessity, learn about marriage by being married.—R.L.D.

For the Handicapped

HOW TO CONQUER YOUR HANDICAPS, by Marie Ray. Bobbs-Merrill, 336 pp., \$3.

"We used to think of a handicap as an affliction; now we know it is a blessing," might well have been the opening sentence of this book, for the writer maintains that no one succeeds *without* a handicap; everyone who succeeds does so *because of* a handicap. The handicap is the stimulus to success.

Twenty-three million persons in the United States have special physical handicaps of one kind or another. This book is a description of persons who have mastered their handicaps and who

have helped others in the struggle. It is popularly written, but it suffers at the point of failing to tell *how* the handicap is actually conquered. It has nothing on the psychology of the handicapped person or the sense of isolation that envelops him; nor how he moves from that sense of loneliness to become a happy, socialized, creative person.

In spite of this weakness, Marie Ray has written a helpful book and one which handicapped persons, especially, should read. It is a book that gives courage. It strikes a telling blow at the belief still held by many persons, that the handicapped person is one who has been singled out by God for special attention and that he is handicapped because God willed his suffering.

Here is the story of Winston Churchill, who lisped but who became the foremost orator of his time; of Franklin Roosevelt, who could walk only with braces but who controlled the destinies of more people than any other man who ever lived; and others. To pity a handicapped person is to harm him; to admire a handicapped person is to assist him. He asks no odds, for he needs only the opportunity to try, which is the inherent right of every person. *How to Conquer Your Handicaps* is interesting, almost devotional reading.—R.L.D.

For Light Drinkers

THE THIRD STRIKE, by Jerry Gray; Glenn Clark, ed. Abingdon-Cokesbury Press, 59 pp., \$1.

This book reveals tragedy with its breast stripped bare. It is the autobiographical writing, the self-analysis, of an alcoholic mind. A young man of twenty-seven reveals his feelings as he struggles with thoughts of self-destruction, faces commitment to an institution for the mentally ill, struggles to keep from drinking following an accident on ship board which jars his self-confidence. After a few brief thoughts while he is in jail some months later, the story ends. The fight back has failed. The writer has committed suicide! The editor writes a half page summary in which he throws in a sponge to alleviate the shock, and makes an apology for the illusiveness of God in this young man's struggle, but the fact remains: he had not been able to fight back; he had not received the help he sought from God.

This is a sobering book and it should be read by everyone who does not drink excessively, preachers, and especially by those who consider themselves light drinkers: the can-leave-it-alone drinkers.

It is a depressing book. In the last analysis we do not know why Jerry Gray drank and wherein psychiatry and God failed to help him, for he desperately wanted help. The book is brilliantly and dramatically written and should help those who are impatient with the alcoholic, and his continued drinking, to understand something of his struggle.

There are those who talk about sobriety being a matter of the will, as if will is something easily laid hold upon. There are those who talk about help from God for the inebriate, as if such help can be had for the mere asking. Those persons should read this book and see the easy answers flee. Of course, this is not the typical story of all those who drink excessively, but it is the story of many—most of whom have neither the awareness of their problem nor the imagination of this man to describe their sufferings.

This book should not be put into the hands of the alcoholic himself. It is not a "treatment book" for a sick mind. It is a book to startle, sober, and enlist the understanding of the nondrinker, of one of the sickest persons one meets: the alcoholic.—R.L.D.

For Everybody

UNDERSTANDING CHRISTIANITY, by Edgar M. McKown and Carl J. Scherzer. Ronald Press, 162 pp., \$2.50.

The authors give as their reason for writing this book a felt "need for a book presenting basic Christian beliefs in a manner understandable." It is prepared for those with little "background in religious education"; and "because many nurtured in the churches today are unfamiliar with the Bible, *Understandable Christianity* sends the reader directly to the Bible." The book is prepared as a guide for study groups with questions for discussions at the end of each chapter.

The chapters are: "How May We Use the Bible?" "What Is the Christian's Idea of God?" "What Is Man?" "What Is Sin?" "What Is Salvation?" "What Is the Value of Prayer?" "What About the Life to Come?" "What Is the Place of the Church?" One of the authors, Edgar M. McKown, is a Methodist clergyman and dean of Evansville College, Evansville, Indiana. The other, Carl J. Scherzer, is an Evangelical-Reformed clergyman and chaplain of the Protestant Deaconess Hospital in Evansville. As a writing team the two have integrated their views quite successfully.—R.L.D.

Laymen and the Bible

By DOUGLAS FLEMING

While the Bible is the all-time best seller, this pastor observes that it is not the most widely read volume published. Here he points to a way in which pastors can lead the present-day questing spirit in honest, intelligent Bible study. Douglas Fleming serves First Methodist Church, Okeene, Okla.



TO THE question "What do you believe about the Bible?" the minister's conventional answer is: "The Bible is the Word of God—his inspired Word." Certainly, every minister in Christendom makes such an affirmation, but let us be 100 per cent honest; there is entirely too much hedging among ministers as they talk with laymen with reference to their beliefs about the Bible.

To many laymen the Bible is a dead book. These thinking and inquiring laymen have been exposed to the scientific method in discerning truth from error. In their silent moments they necessarily have some misgivings about the traditional view of the Bible. That is to say, they no longer will accept the Bible as the inerrant Word of God merely on the basis of "faith." No longer do they view the Bible as the dictated Word of God, free from all contradictions, errors, and misconceptions. To a large number of church members the Bible is an antiquated book for practical religious living.

On the other hand, we have other devoutly religious persons who pound the Bible with their fists and shout: "I believe every word in this Book—from 'kever ter kever.'" These people proclaim that the Bible contains no contradictions and that every comma, period, and exclamation mark was put there by God himself. If you dare question the authorship of a book in the Bible, or the authenticity of a single paragraph, you shall immediately get this kind of religious advice: "We must not question the Bible; let us have faith

and accept it as without error."

For me to hold this old view of the Bible would be to practice "bibliolatry." We make a tragic mistake when we set either the church or the Bible in a position of infallibility. Neither, as we know them, should be an end in itself; both are guideposts along the journey of life. Insofar as they lead us into the presence of God in Christ, we are justified in utilizing them. When either becomes elevated to a peak of infallibility, our view is out of focus. Christ is the Light; at best, everything else is a candle.

Many a devoutly religious person is so anxious to defend the faith on preconceived convictions that in the name of "faith" he deadens the realism of the Bible to other alert minds. For one to say that we are not to question *any* proposition, is contradictory to the age in which we live. To say that the Bible is the inerrant Word of God in every minute detail is to express a statement that is violently repulsive to many present-day laymen. This kind of view makes neither heads nor tails out of life's experiences. It is like forcing a round peg into a square hole.

Protestants for the most part boast that to them "The Bible is an open book." To take that statement as valid in its entirety is sheer nonsense, for the Bible has become for a majority of Protestants a closed book—too sacred even to be examined for truth and error. It has been slammed shut in the faces of countless questing spirits by virtue of what we erroneously have called

"faith." There is in our churches today a deadening paralysis brought about by a kind of blind "faith," and we are experiencing throughout our membership the curse of apathy, inertia, and mental, moral, spiritual laziness.

There must come a stimulation—brought on by an educated ministry—for Bible reading and research. Honestly, we must make our way through the matrix of the Bible, distinguishing truth and error insofar as our ability allows. We must bring our sacred views of the Bible before the criteria of truth and understanding. With that kind of honest effort there shall be born again among the constituency of the church a vital biblical view of life. We shall then no longer say that a particular view is true merely because it is in the Bible; rather, we shall say that this truth is true because it is true in life's experiences. We must realize that the Bible accomplishes its purpose in the world only as its truths become incarnate in us. This shall happen if we disallow anyone in the name of "faith" to put the chains of lethargy upon the souls of our people.

Let me make myself clear on one point in particular: We must have faith in order to read the Bible. I do not want to suggest in the least that we should discredit faith. Our reception into the kingdom of God will be unmerited as far as mere works are concerned. To put it another way: "We are still saved by grace and not grammar." My plea, therefore, is not that we should

abolish faith, but that we should not allow blind "faith" to enslave us to the point that vital religious living is merely a fiction of the imagination.

Bible study groups many times resolve into meetings where the "saints" of the church try to "out-faith" one another. About the only result is that satisfied saints become more satisfied. The real tragedy of any such Bible study group comes when there are young persons (or those of youthful spirit) present who really want to probe into the great questions of the human race. But the religious elders meet their questions with the same old view: "Ye must have faith." There is nothing profound about such a statement, and even the youth realize the importance of faith in any venture. But these questing souls want to push back the curtains of secrecy and at least glimpse solid truth.

One serious consequence regarding the antiquated view of biblical inspiration is that we are producing a generation of young people who have stopped their questing; neither do they have faith. They have been told not to think—just have faith. But somehow only a relatively small percentage ever get this faith as a living force in their lives.

Protestants boast today that the Bible is still the best seller, and certainly that is something to be proud of. However, the present writer would like to propose two questions: (1) Is the Bible the most widely read book in circulation? (2) Is the Bible the most vital book on the market for its readers?

To this first question almost everyone would assume an affirmative answer. The very fact that the Bible is the best seller means something, and without any other data we might surmise that it must, therefore, be the most widely read. My experience is limited and may not be typical of the total picture. However, my understanding of the reading material of my laymen causes me to believe that the *Reader's Digest* is more widely read than the Bible. I hope I am wrong in this statement, but the facts in the case would make valid my conclusion.

It is the second question with

which I am particularly concerned. There are many Christians who read the Bible daily but who have not tried to get a consistent picture of the book. The contradictions seem never to occur to them. I suppose that for these persons the Bible is a vital book.

On the other hand there are those in our churches who believe in the method of inquiry and discovery, and who are concerned about the Bible's apparent contradictions. Their minds, however, have not been freed from the chains of the old conception. They have been told that the Bible is equally inspired at all points, yet this does not make sense in their experience. This is the group of persons that the church must help. Instead of merely telling them to read the Bible, we need to counsel with them about the book. They are in desperate need of aids and helps in seeing that the Bible is the progressive revelation of God in history. Far too long the average churchgoer has been seeing only the trees and not the forest. While, to be sure, the Bible is a collection of books, it remains for one to search for a continuity throughout the collection.

An inquiring mind that applies the laws of science to the Bible will need guideposts to show him how to read the Bible. To the earnest quest after demonstrable truth there must go directions and aids in the search. This is nothing new. The sustained labors of generations of early biblical scholars gradually established certain broad controlling principles of interpretation; and these gradually crystallized into a general *schema*, by which the study of the Bible was henceforth to be directed. This is the sort of thing that ministers must do again for persons in search of truth. This *schema* must utilize the best authorities on biblical criticism, including the latest findings in archaeology. The *schema* must itself be subject to alteration as our knowledge of the Bible increases. But the important matter is that we have definite aids for the person who is concerned about harmonizing the Bible into one great drama.

Without this *schema* I know very

well that some conscientious young persons will turn to some of the genealogies and there become discouraged or disgusted. By reading the Bible at random, the searcher after truth eventually will read from I Samuel 15:3 where God is pictured as saying to Samuel: *Now go and attack Amalek and utterly destroy him and all that he has, and spare him not, but slaughter both man and woman, child and infant, ox and sheep, camel and ass.*¹ I know that without a sense-making *schema* the youthful reader will say in despair and frustration: "I did not know I worshiped a God like that."

We return to our question as to whether the Bible is the most vital book in our lives. That depends on whether ministers are willing to be 100 per cent honest with those who want to understand its story. The Bible will not become vital to modern minds who simply read snatches of Scripture. This kind of reading often leads to deeper confusion.

Anyone nurtured in the Christian tradition can without effort say: "The Bible is the Word of God." Protestantism, however, is poverty stricken when it comes to the number of persons who can indelibly demonstrate just in what way the Bible is the Word of God. Any person has the right to ask for proof that the Bible is that kind of book; we who claim it as our One Great Textbook are under obligation to shed illumination upon any such inquiry. Certainly, we do not expect to isolate God to a test tube, but even so, we must make him just as visible to the spirit of man as is the test tube to the scientist. We begin with faith; we end with faith; and in life's journey faith is an ever present possession. But this journey in life must reveal the light of truth to the understanding.

We must be courageous enough to drop some mental atomic bombs on the self-complacent church members. We need to blast those out of their satisfied state. But even more, we need to challenge the potentially great minds that are ready to go with us all the way.

¹ Translation by Leroy Waterman, in *The Complete Bible, an American Translation* (Univ. of Chicago Press).

[Continued on page 25]

The Preacher and His Files

By NELSON H. FRANK

The pastor of the Park Methodist Church of Northumberland, Pa., advocates the use of a filing system for sermon ideas and materials, provided, he cautions, the pastor does not allow the system to enslave him.

PASTORAL opinion is apparently divided on the question of whether or not a filing system for the collecting of sermonic materials is worth the effort it takes to keep it and the space the cabinet occupies in the pastor's study.

I once heard George A. Buttrick say that he tried the method of filing away items of sermonic material for future use only to discover that he wasted more time trying to find the stuff than it was worth after he found it—if, luckily, he ever did find it. The means devoured the ends, and so he straightway gave it up. On the other hand, there was Merton S. Rice, no mean pulpiteer by any measurement you want to make, who was always stowing away sermonic material from any source he could find. In an article appearing in the *Christian Advocate* ("Mike Rice Was My Father," Jan. 20, 1949) his son, Eugene, writes of him: "His conversation sparkled with stories and he was always glad to have me tell him a new one. He was a habitual clipper of small newspaper items having human interest. He had a large file for use in writing his sermons and lectures."

Well, there you have it. It is Buttrick versus Rice. Being a Methodist, I'll take Rice. In the final analysis, every preacher has to work out the method that is best suited to his mental build and way of doing things. One man's salvation might be another man's ruination.

There are some real dangers inherent in any plan of collecting and filing sermonic material. The very

habit militates against originality of thought. Quantities of clippings, other men's sayings, and illustrations take the place of hard thinking. We succumb to the temptation before we know it, because the hardest thing in the world to do is to think. If our brains tend to gravitate to the filing cabinet, then perhaps we had better get rid of it, lest our sermons become a collection of quotations.

Another danger in the collecting preoccupation is what Halford Luccock once called "the confetti mind"—"the mind that is made up of small, bright colored pieces with no coherence or pattern." He of the confetti mind jumps from one interesting tidbit to another and, while it is not exactly boresome, it doesn't add up anything. We preachers get into the habit of judging everything in the light of how it can be used in a sermon.

L. P. Jacks once gave an interesting description of such a man. His name was Jones. "Now Jones," says Jacks, "was a man whose vocation required of him the making of a vast number of speeches, and I have often observed in the course of our travels that his interest in a topic of conversation waxed and waned in proportion to what he could get out of it for platform use. If it promised nothing in that line it was 'bosh.'"

We ought to be aware of these dangers and guard ourselves against them as much as possible; but I, for one, am not ready to dispose of my files. It seems to me there is a middle-of-the-road way by which a man can develop a creative and energetic mind and then supplement his own creation with whatever help he can find in the writings of others.

There are four deep drawers in my filing cabinet. The bottom one is half full of sermons. Into that drawer go a few fairly good sermons

and a lot of bad ones. Every now and then the sermon is so bad that my wife greets me when I return to the parsonage with the words: "Well, preacher, that is one sermon you don't have to file away." That is pretty devastating criticism, but I have never questioned her judgment in the matter. At those times I am always painfully aware of the fact that she is right.

The next drawer up is a simple alphabetical file of folders for all sorts of clippings. If I want something on "Faith," I pick out the one with an "F" at the top. There is plenty of material there. Perhaps none of it is suitable for the theme in mind, but it may be helpful the next time.

The third drawer from the bottom contains folders for all sorts of special days and occasions: Christmas, Holy Week, Memorial Day, Temperance Sunday, and a folder marked "Sermon Suggestions." That one has overflowed into an extra compartment in the desk. Some ideas have been lying dormant in there for six or eight years. They will soon go into the wastebasket. If an idea won't hatch in that time, it never will.

The top drawer is made up of 3"x5" cards referring to scores of books in my library which have been carefully indexed, according to a modified form of the Dewey Decimal System. Whenever a new book has been read, it is put in its logical place and the chapters, significant statements, and illustrations entered upon the cards under the proper headings.

Such a filing system may be too complicated for some, but it has been of help to me. Illustrations that let the light in and quotations that strike home are not just picked out of the air at random. They come from wide reading and observation and some system of retaining them for the right occasion. The important thing to remember is this: Whatever system we follow should remain our servant and never become our master.

Preparing Discussion Material

By J. EDWARD LANTZ

Presenting several ways of outlining the question before a discussion group, this author concludes his series of two articles on leading discussions, which started last month. He is associate editor of Youth Publications, Methodist Board of Education.

THE leader should outline a question before the discussion as carefully as a good speaker outlines a lecture before its delivery. In leading the discussion he should follow his outline, together with a general time schedule for each portion of it. He should be willing, nonetheless, to vary his schedule according to the interests and desires of the group.

In outlining for discussion the leader should begin by phrasing the topic in the form of an impartial question. It should be phrased to include all significant aspects of the topic and yet sufficiently limit it. An ordinary title can easily be restated as a question. Take the title, "Beliefs Do Matter." This can be rephrased as a question for discussion thus: "How Do Beliefs Matter?" or, better still, "How Do Beliefs Affect Our Lives?"

To get active discussion the leader should ask a vital and thought-provoking question in order to stimulate the thinking of the group. Consequently, a question and not an ordinary title should be used as the basis of discussion. A question is discussed the same way a proposition is debated, and in a good discussion one—and only one—main question is used, not a whole series of them. The question should be inclusive enough to be worth thinking about for the allotted time, yet not so inclusive that its various aspects cannot be considered adequately. Every sub-question should bring out some aspect of the main question and be directly related to it. The leader

should discourage remarks not germane to some phase of the main question.

After the leader has phrased his question, his next step is to plan an introduction to it. Then he should organize his material in such a way as to present the background necessary for thorough understanding. After this he should formulate several plausible answers for the group to ponder in case it needs priming. These will serve as a springboard in starting the discussion. The leader's last step is to phrase a tentative conclusion (answer) to propose to the group if necessary. Thus the outline pattern for leading a group discussion would be something as follows:

- I. Introduction
- II. Question for deliberation
 - A. Background material
 - B. Plausible answers
 - 1.
 - 2.
 - 3.
 - C. Group deliberation of plausible answers
- III. Tentative conclusion and agreement
- IV. Conclusion

McBurney and Hance, in their book *The Principles and Methods of Discussion* (Harper & Bros., 1939, Chapter VI), recommend a different outline pattern to unfold the question. Their pattern is based upon the steps enumerated by John Dewey in his analysis of reflective thinking. According to their plan the outline would be something like this:

Question: _____

- I. Definition of the problem
 - A. Introduce the question and define the limits of the discussion
 - B. Define any ambiguous words in the question, so it is clear what is being discussed

- II. Analysis of the problem
- III. Possible solutions of the problem

- A.
- B.
- C.

- IV. Tentative conclusion
- V. Suggestions for putting the conclusion into operation

Ewbank and Auer, in their book *Discussion and Debate* (D. Appleton-Century, 1941), also suggest an approach based upon Dewey's analysis. They recommend only four steps, however, as follows:

- I. Locating and defining the problem
- II. Exploring the problem
- III. Examining suggested solutions
- IV. Choosing the best solution

Leading the Discussion

In opening a discussion, the leader should present his introduction first and then state the main question. Before inviting group participation, however, he may want to present a certain body of background material to serve as a solid basis for thinking. He may also want to present one or two plausible answers before asking for remarks from the group. At this point various participants will more than likely want to share their answers, and the leader, allowing them to do so, will discover himself in the midst of a vital discussion.

A good discussion never starts out *de novo* unless the question happens to be one of contemporary public interest. For this reason the leader or some member of the group will usually find it helpful to present the core of the material to be discussed. Otherwise there may be a deadly silence or, perchance, some remark entirely unrelated to the question.

Robert B. Eleazer, specialist in race relations, has prepared and uses extensively a mimeographed discussion sheet with this well-phrased main question: "What Do You Know About the Race Problem?" To open his discussion he distributes a copy of this sheet to each partici-

pant. The sheet has twenty true-false and completion questions on the theme of race and requires approximately five minutes to fill out. It is not an attitude test and hence does not label anyone as being prejudiced. After the participants have had ample time to answer the questions, they check their own answers with those printed on the reverse side of the sheet. Eleazer declares that this is one of the most effective methods he has used to open a discussion.

Harrison S. Elliott, in his book *The Process of Group Thinking* (Association Press, 1932, Chapters VII, VIII), lists and discusses numerous other methods for stimulating discussion. The most effective consists of properly phrasing the main and subsidiary questions and in providing frequent well-worded summaries. Supplementary methods are using a lecture, an address, a cartoon, or an advertisement to precede and precipitate participation. The case method is frequently a desirable way to deal with a controversial issue. Sometimes it can be accompanied with a series of multiple-choice questions listing various possible courses of action or attitudes. Other good methods are the ladder test, stating different possible levels; the items test, stating all items to be considered; and the discrimination test, giving each participant an opportunity to rank himself according to a given scale.

After the discussion is in progress the leader should keep it moving forward. He can do this by asking subsidiary questions related directly to the main one, and by insisting that every participant speak to the question. He should neither hurry the discussion nor allow it to lag. As a rule he should not allow any person to speak twice until everyone else has had an opportunity to speak at least once. Occasionally, he may have to limit the time any participant may speak, say, to a minute. This will seldom be necessary, however, if he explains in the beginning that a discussion is a co-operative affair and that no one person should consume more than his fair share of time.

In closing, the leader should allocate five minutes or so to summarize what has been said. This provides a feeling of accomplishment, of having arrived at a destination. The leader may want to ask some member of the group to give the summary in his place. Whoever gives it should be sure to state the minority viewpoint, as well as the majority, in case of disagreement. A group discussion for the purpose of learning never calls for a decision by judges nor for a formal vote by members of the group.

The leader should strive to get as many members as possible to partic-

ipate in the discussion. He may have to encourage some timid persons to speak, even call on them by name, being careful, of course, not to embarrass anyone. After they have reluctantly offered their contributions, he must assure them by word and attitude that their contributions have really counted. Sometimes he can say a word of appreciation or elaborate more fully upon some point a person made but failed to emphasize. Likewise, he can discourage those who talk too much and say too little by not calling on them frequently and by a wise use of questions and comments.

A Charge to the New Pastor

By EDMOND H. BABBITT

Some denominations provide an installation service for the pastor going to a new church. The author, educational secretary for the Methodist Board of Hospitals and Homes, suggests such a service for pastors under the appointive system.

THREE times in my ministry it has been my lot to serve churches in localities where many Dutch people lived. The Reformed Church and its offshoot, the Christian Reformed Church, were in some situations the dominant Protestant churches.

These denominations, along with certain others, have installation services for their pastors whenever they go to serve other churches. I have been impressed with the dignity of these services and their value for both pastor and people. There is value in a distinctly religious service in which pastor dedicates himself publicly and in the sight of God, and the congregation pledges to serve God under the leadership of this new pastor.

This installation or investiture service is not strictly new in Methodism. It is second cousin to our ordination services for deacons, elders, and the episcopacy. During my term as district superintendent I conducted such a service following the

appointment of a former army chaplain to a church. In the same conference a pastor of a large city church, on being transferred from another conference, planned such a service and it was effectively carried out.

Someone may ask how such a program could be carried out in an annual conference where so many pastors move at one time. The answer is that not all men would care to have such a service. Even if they did, it could be done. The maximum number of pastoral changes in any one year is probably 15 to 20 per cent. Pastors desiring an installation service could secure the assistance of their brethren who are not moving, and the supply would be ample.

Such a service is always conducted on Sunday—usually in the afternoon or evening. Participants are friends of the pastor who is being installed or church officials in the locality. The service includes an address which is given by a pastor or layman of some prominence. There is also a charge to the congregation wherein the congregation is challenged to loyalty to God under the leadership of the new pastor. This may be made while the congregation is standing, and they may then make a response, copies of

which are in their hands. Or, the charge may be given while the congregation is seated when no audible response is required of them. Or, a representative layman such as the lay leader may speak in behalf of the congregation.

Then follows the charge to the pastor. Again, there is a choice of procedures. The charge may be given by a close friend of the pastor or by a church official, such as the bishop or district superintendent. The pastor and his wife may be seated in a prominent place in the congregation and remain seated throughout the charge. Or, the pastor and his wife may go to the front of the altar as in the communion service and remain standing there during the charge. At the close of the charge they kneel, and a prayer of dedication is given by the person giving the charge or by some other person. In one instance a pulpit robe was placed across the shoulders of the pastor while he knelt symbolizing the placing of the pastoral responsibility upon him.

On some occasions an installation service has taken the place of a reception for the new minister. The service, in this case, may include elements of welcome such as a greeting from civic leaders, from the local ministerial association, and from the local church. At the conclusion of the service a formal or informal reception may be held in the social rooms of the church honoring the pastor and his wife, if desired.

Following is a suggested order of service for an installation:

Organ prelude

Hymn

Invocation and Scripture

(Visiting minister)

Anthem

Charge to the Church

(Visiting minister)

Reply of the Church

(Lay leader)

Address

(Visiting minister: church official or close friend of the pastor)

Charge to the pastor and dedication

(District superintendent or visiting minister)

Hymn

Benediction

Organ postlude

It seems to me that any such service, if conducted seriously and with dignity, would be better than none. How often a pastor has gone to a

church and little recognition of the fact has been made! The people have taken him for granted, and the pastor has had a similar attitude. Of course the values of such a service come in the hearts of the people and of the pastor. If both can be challenged to renewed loyalty to God, the purpose of the service has been achieved.

Preaching in the Advance

By DARREL McCORKELL

The author is pastor of Pioneer Memorial Church, Independence, Calif.

THE lessons set aside as Responsive Readings in *The Methodist Hymnal* are full of preaching power. For many weeks my sermon text has come from the appointed reading for the day.

Preaching topics have been assigned for each month in the coming year of the Advance for Christ and His Church; yet they do not fit the Responsive Readings for the various days. A problem, then, is to find lessons that can be appointed to those Sundays in keeping with the Advance.

Here is my suggestion. Sermon texts and Scripture lessons based on the Responsive Readings are given below. Arabic numbers refer to the Sunday and Roman numerals to the reading.

My practice is to announce the Bible lesson a week ahead of time and to encourage parishioners to study it in their homes. For this reason I have simplified the scripture references so that they do not correspond perfectly with the readings in the hymnal; and I have avoided as far as possible readings that incorporate diverse passages in one lesson.

Nov.—Our Faith in God

6 The Eternal Presence, 3, II; Ps. 139

13 The Good Shepherd, 6, I; Ps. 23; John 10

20 Praise and Thanksgiving, 47, I; Ps. 147

27 Reconciled to God, 46, I; Rom. 5

December—Our Faith in Christ

4 The Mind of Christ, 26, I; Phil. 2

11 The Prince of Peace, 49, I; Isa. 9:2-7; 12:2-6; 49:6-13; 52:7-10

18 Jesus Was a Boy, "Children's Day," I; Luke 2:40-52

25 God Hath Visited His People, 51, II; Luke 1:69-79

January—Our Faith in the Bible

1 The Bible Picture of a God of Justice, "Social Justice," II; Amos 5:11-15; Dan. 9:4, 5, 16-19; Hos. 4:1

8 The Bible Picture of a Good God, 15, II; Isa. 1

15 The Bible Picture of a Companionate God, 23, I; Jer. 31

22 The Bible Picture of an Outreaching God, 6, 11; Ezek. 34

29 The Bible Picture of a Comforting God, 1, I; Isa. 40

February—Our Faith in Love

5 The Commandment of Love, 15, I; I John 2:1-29

12 The Law of Christ 25, I; Gal. 6

19 A Love that Suffers, 14, I; Matt. 5:38-48

26 A Love that Does Not Fail, 19, I; I Cor. 13

March—Our Faith in Prayer

5 The House of Prayer, 24, I; I Cor. 29; II Cor. 6

12 Sincerity and Prayer, 8, II; Matt. 6:1-8

19 The Prayer of Penitence, 8, I; Ps. 51

26 The Prayer of Intercession, 9, I; John 15

April—Our Faith in Immortality

2 Rejected of Men, "Good Friday," I; Isa. 53

9 The Resurrection of Christ, "Easter," I; I Cor. 15

16 Immortality and God's Power, 34, II, I Pet. 1:3-9

23 Immortality and Eternity, 53, I; Ps. 90; 102

30 Immortality and the Comforter, 10, I; John 14

May—Our Faith in the Holy Spirit

7 Being Born of the Spirit, 3, I; John 3:6-8; I John 3

14 Knowledge by the Spirit, 28, I; I Cor. 2

21 Unity by the Same Spirit, 18, I; I Cor. 12

28 The Zeal of Christ, "Whitsunday," I; Joel 2

June—The Kingdom of God

4 The Kingdom of God, 4, I; Matt. 13:14-16; Luke 12:29-32; 13:18-21

11 The Kingdom Versus War, 33, II; Ps. 46

18 The Kingdom and Justice, 48, II; Ps. 146

25 The Triumph of the Gospel, 53, II; Rev. 21

Think of Your Successor

ONE of the duties of a minister: "To keep and transmit to his successor two directories, the one in which the residences of all the members shall be recorded, and the other a constituency roll" [*The Discipline*, Par. 352 (23)]. Would that we could get every district superintendent to say these words to his preachers.

This article stems from the fact that of the five churches the writer has served, in not one of them has he found the two lists required. To secure a list of the members is easy. To find where they live is another matter; and so is the constituency list.

By choice the writer is a rural pastor. In such a situation, whereas our urban brethren can designate street-names and numbers for each family, the rural pastor can locate his people only with a large-scale map of his town and its environs. Probably much of my present feeling in the matter stems from the fact that I had to spend two weeks hunting a satisfactory map of one new charge, then another day tracing a map of the village and enlarging another of the surrounding countryside.

On these maps, each family is located by a key number: A-1, B-6, etc. To arrive at this key number, family names are arranged alphabetically, and each letter-group is numbered consecutively as necessary. Such key numbers must be recorded, however, to be of any value. For this purpose, the writer has a record sheet for each family.

A Visible Index Sheet and notebook are preferred in order to make immediate reference possible. This sheet carries the family name, a place for the location of the residence, the code number, and their telephone number if any. In addition, the following information is obtained during the first pastoral call: The name of each member of the family (spelled correctly) and his birthday. For children, we also ask if they have been baptized, if

they are on the cradle roll, in the Sunday school, or MYF. Are they members of the church? Do they make a pledge? Is the mother of the family a member of the Woman's Society?

Space also is left for notes or indications when calls are made. Considering that provision is made for as many as nine children, the fact that all this information is on a sheet $3\frac{1}{8}$ by $7\frac{3}{8}$ inches makes it somewhat unusual.

Perhaps there are those who may ask, "Why the birthday record?" The answer is "to provide a personal touch." Even in a small church we are not able to call as regularly as we would like, so the pastor calls on birthdays and anniversaries, using a penny post card heading "Greetings from the Parsonage." All dates are recorded in a separate diary.

We make no claim as to the perfection of this system. We know, however, that it helps us minister to many individuals in our church family, and when we move we can leave our successor a record that gives him a picture of each family at a glance.

There are some who might improve this system; we would be glad to have their suggestions. To those who have no system, why not give your successor a "break"?—**Harold Mackey**.

(*Pastor of the Methodist Church, Wallowa, Ore.*)

They Bid for Projects

FREQUENTLY, there are several real needs in the church plant or in equipment that cannot be met from the regular church budget. It may be an altar cross, equipment for visual education, a duplicating machine for the office, or shrubbery for the church lawn.

I know of one minister, faced with this situation, who publicized a list of the pressing needs of his church and challenged the adult classes and departments of the Sunday school and other church organizations to accept as projects—either

individually or in co-operation with other groups—the various needs presented. Each group planned means of financing its particular program. By the end of the year a number of needed improvements had been made.

This same plan can be used in service projects as well as for the purchase of equipment. An adult class may sponsor a scout troop, and another one a new Sunday school class. A young married couples' class might help with the Methodist Youth Fellowship or maintain a regular church hour nursery.—**Elmer L. Harvey**.

(*Pastor of Wall Street Methodist Church, Jeffersonville, Ind.*)

Aids for Worship

METHODIST people, for the most part, have not been trained in the art of quiet meditation. I have noted this fact time and again at our communion services, during the time elapsing between the table at which they were served and the close of the service. Sometimes there are as many as forty minutes in that period which, for many people, are wasted. They often notice the clothing of the people moving forward or count the organ pipes.

To help these people spend those precious minutes in spiritual devotion, I have suggested that, between tables, they read a hymn I have selected or one of the prayers found in the hymnal. At other times there have been printed poems or prose selections on the bulletins; I have invited the congregation to read these over and over. To add to the reading matter on hand, I have folded into each bulletin some tract or leaflet from a Methodist World Service agency or from the Federal Council of Churches.

With the aid of these helps to devotion, the period can be rich and meaningful, and will not seem nearly so long as when there is nothing to help the people concentrate on spiritual matters.—**Elmer L. Harvey**.

The Good Samaritan's Companions

[Continued from page 11]

at the inn. Something, it seemed, had frightened them during the day, and they had decided to wait until the next day to continue their respective journeys. These two had become engaged with the host in a brilliant discussion about the nature of truth and goodness. So ingenious were their arguments and so adroit their quotations from wise men of the past, that the debate had come to an impasse. With obvious ridicule, and resentment because he had joined the group, the Levite turned to the Samaritan.

"Well, son of the outcast people, perhaps you can enlighten us. If you have ever heard of truth, tell us which is right in your astute judgment."

The others laughed, but Samaritan seemed not to have noticed the scorn. Without hesitation or embarrassment he replied:

"I am not skilled in words. I do not know that I can ensnare truth with a circle of words. I fear more truth would be excluded than included by my effort. But this I do know: It is the essence of wisdom to be able to counsel with oneself, to hear all the voices out, and to choose the voice which speaks the needed truth for the occasion at hand."

"Ah ha!" said the Levite. "He speaks in riddles. Say on, O learned one. Do tell us, what is goodness?"

"Nor can I do that. Is there not a danger in supposing that goodness is a matter to be put in words? But of this I am certain: Having chosen the true voice for the impelling need of the hour, it is the essence of character to follow that voice, wherever it may call and whatever the cost. What evil we do, what cruelties we perpetuate when we choose to remain silent and not act against the ancient hatreds of the world!"

"A man do evil by inaction, indeed!" the Levite sneered. "Pray, cite your authority for such an absurd idea."

"I see no reason why I should not tell you," the Samaritan said. "This

day I have seen the glory of God."

The priest recoiled in horror. "Blasphemer!" he cried. "If the glory of God was to be seen today on the road to Jericho, I, a minister of God, would have been the first to see it. Do you not know that it was only in times of long ago that men saw the glory of God?"

The men had become so intense in their talk that they had not noticed another who had joined their group. It was none other than the battered man who had fallen among thieves. He stood with great pain and difficulty; but though he was weakened in body, he stood as one with great strength of spirit. His voice was quiet but almost fierce, as he said:

"The Samaritan speaks the truth. I saw it. I saw it when his hand first touched me. You did not see it because you passed by on the other side. The glory of God is not caught by the hurrying of feet."

"And who might you be?" demanded the priest.

"I am a carpenter. I come from Nazareth. My name is Jesus ben Joseph. Not long since I was baptized of John with the water of repentance; this man has blessed me with a greater baptism: the baptism of love. I mean for the world to hear the good news of their baptism of love, for it is the fulfilment of prayer and the redemption of faith. It is like unto leaven, which a woman took and hid in three measures of meal until the whole was leavened."

So saying, they left the company, the Samaritan helping the Carpenter back to his pallet in the inn.

"Behold, the dreamer departeth," said the Levite. "We have fallen in with fools."

"And blasphemers!" the priest hissed.

The host spoke not a word to the others. His mind was not silent, however. For there the words came again and again—"I wonder . . . I wonder. . . ."

Laymen and the Bible

[Continued from page 19]

May I illustrate what I mean by dropping these bombs. A vast majority of our constituency have ideas about heaven and hell that are not vital for modern men. These precepts have been handed down from their parents, and they do not represent the total biblical view in the least. Why should this generation become chained by a theology of their forefathers? The Bible has much more to say about hell than as a place where the unrighteous burn throughout eternity. This old basis of appeal of the evangelist that if you don't accept Christ you shall burn in fire and brimstone forever, makes no dent upon the modern mind. You may shout until doomsday about this kind of punishment for the unredeemed, and about all you will accomplish is that you will drive the sinner into a deeper hell of fatalism. If the minister is to meet the thinking layman with a ring of realism in his message, he must reconstruct his thinking about the afterlife.

There are many other faucets that should be opened for inquiry and investigation. For instance, there are the miracles in the Bible. To discount their reality would be to emasculate the Bible. Let us make no mistake: the miracles of Jesus are too central to his life and work for one to by-pass them as incidental. They occupy a large place in his biography. It would be well to acquaint ourselves with some of the great healing that is being done today by ministers of God. We no longer need to accept the miracles on blind "faith," for life itself will substantiate the miracles if we probe far enough and deep enough. Therefore, matters of our religion that have been closed as matters too sacred to investigate need to be opened for investigation and new discovery.

If the ministry of our day will be honest with its laymen, the Bible will become really the open Book of Protestantism. It will then be the most widely read book in circulation; furthermore, it will then, and only then, become the most vital book on the market for our lives.

THE ADVENT CALENDAR

This calendar gives one pastor's ideas for preaching and worship during the Advent season, November 27 through December 18. The Kingdomtide Calendar appeared in the September issue, page 28.

Advent is "The Season of Expectancy." The creation of a sense of expectancy increases the meaning and joy found in life's great experiences. Anticipation through participation results in appreciation. How true this may be of the Advent season as we anticipate the anniversary of the birth of Christ, participate in carols of praise, prayers of hope, messages of joy, and gain a deeper appreciation of the meaning of Christ for man and his world!

The secular world has capitalized on the appeal of Christmas. Business interests play effectively on our sentiments. The love of family and friends expressed by material tokens is built surely and effectively by weeks and months of preparation. Every year the date for the appearance of Christmas decorations, displays, and appeals, is pushed earlier. Why? For the simple reason that the earlier our minds and emotions are centered on the fact that it's only "umpteenth days" until Christmas, the more inclined we will be to purchase in greater abundance gifts for loved ones.

Next to Lent, Advent is the most significant season of preparation in the Christian year. Forty days of Lent properly observed in worship and service makes Easter doubly significant. The same can be true of Advent. If twenty-eight days of Advent (including four Sundays) prepare the way for the coming of the Christ child, that recurring event in the hearts of men will catch new significance and greater glory. The souls of men need to be subdued and prepared to receive the meaning of Christmas. The four Sundays of Advent, if the people are led to catch the biblical, historical, and spiritual meaning of "Our Faith in Christ," can make of Christmas a holy day rather than just a holiday.

For this reason, we suggest the theme "Our Faith in Christ" for Advent. This is the emphasis of the Advance during December. With all of Methodism lifting such a theme before its people, certainly Christmas will be a Christ-centered and spirit-filled season.

As you prepare your service of worship for this season, note carefully the scripture sentences, calls to worship, prayers, and collects in *The Book of Worship*, pages 150 to 153.

NOVEMBER

27 *First Sunday in Advent.* Theme: "Jesus, the Son of Man." Lectionary: Isa. 35 and John 4:34-38. Hymns: "O Son of Man, Thou Madest Known" (121) "Joy to the World" (89)—All hymns suggested are from *The Methodist Hymnal*. Responsive Reading: Twenty-sixth Sunday, page 592, "The Mind of Christ."

Much has been written to lift up Jesus as the Son of God. The Annunciation, miraculous birth, angel-serenaded shepherds, star-led wise men, all emphasize his deity as God's Son. His miracles and the resurrection punctuate the divine sonship even more emphatically. Yet, is it not likewise apparent that he was the *son of man*—that he was born, tempted, tried, and denied, even as we are—that he was so human that he counted it not loss to take the form of man?

Have we tended to remove Jesus from the earthly scene by overemphasis on the supernatural and miraculous in his life and teachings? Have we honored him by erecting costly

cathedrals in his name, writing hymns to his praise, and building stained glass windows in his memory?

Let us begin the Advent season affirming the *humanity* of Jesus. The heart of the world goes out to a human child. It did the same when Jesus was born. Adoring parents, wondrous shepherds, incredulous wise men, caught new hope when a baby was cradled in the manger of a stable.

Is it not of interest and importance to note that Jesus referred to himself as the "Son of Man," not as the "Son of God"? In the gospels, he is spoken of as the "Son of God" twenty-nine times and as the "Son of Man" forty-nine times. See the humanity of Jesus revealed through his birth, childhood, baptism, temptations, teachings, trial, and crucifixion! Truly he was a citadel of courageous strength. We find a sense of finality in his teachings because being the "Son of Man" he "knew what was in man." Can we not receive him more readily knowing that he is like unto ourselves, the "Son of Man"?

Prayer: Our Father, we thank thee that thou hast revealed thyself to us through thine only Son, Jesus Christ. For his humanity we are grateful. Inspire us to strive after his perfect manhood. Kindle in us the flame of his devotion, the warmth of his love, the steady glow of his life. Help us to follow in his steps, knowing that he knew all the trials, temptations, hopes, and fears of men. Prepare us now for the Advent of our Lord and Saviour in Bethlehem's stable. Amen.

DECEMBER

4 *Second Sunday in Advent.* Theme: "Jesus, Son of God." Lectionary: Isa. 40:25-31 and Luke 20:9-18. Hymns: "O Son of God Incarnate" (117), "Christ Whose Glory Fills the Skies" (32), "Hail, to the Lord's Anointed" (85). Responsive Reading: Twenty-first Sunday, page 586, "God's Exceeding Power."

Jesus is more than man! He was not only a gracious and superior person, he is *the Christ, the Son of God*. His birth is heaven's invasion of earth. His life and teaching is heaven's charter for salvation. His resurrection is heaven's assurance of human hopes: *For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, not made with hands. . . .*

Advent prepares us to receive *the word that became flesh and dwelt among us*. Humanists will permit Jesus to be *only* the Son of Man. They put man at the center of the universe—not God. But Jesus cannot be understood or fully believed apart from his unique relationship to God, his belief in God and man, and his convictions about God and man. This babe, whom we are preparing our hearts to receive, was more than man. He was God incarnate in human flesh. He revealed a God who *so loved the world, that he gave his only begotten son. . . .*

How do we know that Jesus is the "Son of God"? We are aware of his divinity because of what he reveals to us; what he does for us; and what he does with us. He reveals the heavenly Father, he gives us assurance of salvation if we believe. He transforms our lives if we will but accept him and follow him.

So perfect is the blend of the human and divine in him, that the church has declared him perfect in deity and perfect in humanity—truly God and Man!

Prayer: O God, the Father of our Lord and Saviour, Jesus Christ, forgive us for our unbelief. We have too many times hardened our hearts against thy precepts. Cleanse us of our sins. Renew our faith. Transform our lives as we acknowledge thy lordship over all we have and are. Help us through the revelation of thy Son, Jesus Christ, to amend what we are and make us what we might become. For thy name's sake we humbly pray. Amen.

It is not too early to have a large Christmas scene on the lawn of the church by this date. Anyone who is capable in carpentry and the use of paint can build an outdoor scene, with sky and clouds painted on beaver board to form a background. For the foreground, various Christmas scenes can be painted on separate sections of board and interchanged each year. The arrival of the shepherds, the wise men following the star, and the stable scene, all make excellent subjects. Commercial interests advertise and decorate even earlier than this. Let the church call attention to the spiritual center and religious values of Christmas.

Also, arrange with the choir director for anthems and other selections suitable to the themes of the Advent services of worship. A children's choir adds much to Advent.

11 *Universal Bible Sunday.* Theme: "Jesus the Light of the Word." Lectionary: Gal. 6:1-10 and John 3:11-21. Hymns: "O Word of God Incarnate" (386), "A Glory Gilds the Sacred Page" (388). Responsive Reading: Seventeenth Sunday, page 582, "Christ the Light"; or page 564, Second Sunday, "God's Creative Word."

Could we imagine the Bible if the Christ was blotted from its pages? What would it be if the pages of Holy Writ contained no prophecies of the Messiah; no annunciation and no birth in Jerusalem; no shepherds, star, wise men; no carpenter shop; no temptation, teaching, healing, or Sermon on the Mount; no twelve disciples, transfiguration, or parables; no Last Supper, denial, trial, crucifixion, or resurrection! Without Jesus the Bible would be shadowed pages. Without him, it would no doubt not be at all. He is the *light* of the *Word* and that light cannot be hid. John said, *That was the true Light, which lighteth every man that cometh into the world.* Jesus said of himself, *I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.*

The birth of Jesus is the greatest single event of all time. It sheds light on all that went before and has transpired since. Its rays will penetrate on through the centuries. And to think

it all began in a far-off stable! The word of God took on new pointedness with his Advent. Look at any share of history, any category of life, and you will find that darkness has been changed by that light. Let us grasp the impact of Jesus on the Word on this Universal Bible Sunday.

Prayer: Our heavenly Father, whose Word is the light of mankind. Help us to be more faithful in the study of the Word. May its light penetrate the darkened recesses of our lives. May the transforming power of thy Son revealed through its pages lift us from our sin and despair. Illumine our lives so that we may see ourselves in the light of its holiness. Amen.

18 *Fourth Sunday in Advent.* Theme: "Jesus, the Life of Man." Lectionary: Isa. 52:7-10 and Luke 4:16-22. Hymns: "Come, Thou Long Expected Jesus" (84), "Hark, the Herald Angels Sing" (86) "We Would see Jesus" (113). Responsive Reading: Forty-ninth Sunday, page 617, "The Prince of Peace"; or Ninth Sunday, page 572, "Christ the Life."

In John 14:6 we find Jesus' affirmation of his own spiritual qualities, *I am the way, the truth, and the life.* He is the *life* of man. What does life mean to you? Is it only "eat, drink and be merry, for tomorrow we die"? If we are of Christ, we know that he is the life of man. He said, *I am come that they might have life, and that they might have it more abundantly.* It is true that *whosoever believeth in him should not perish, but have eternal life.*

Why can we say that the star-heralded child is the "Life of Man"? We can say it because he gives new meaning to life. Henry Drummond once said, "The contribution of Jesus to the joy of living . . . is unspeakable." Look at his influence on the status of women and children; the care of the poor, sick, and homeless; the concern for others; the development of democracy. What would life today be minus his influence? If he controls life, energizes life, and redeems life, how inestimable is the value of Christmas, the anniversary of his birth.

Prayer: Our Father, we are close to the anniversary of the birth of Thy Son. Create in us a holy expectancy. Deepen our reverence for all of childhood, heighten our sense of responsibility to the nurture of children everywhere. Help us to see the unknown possibilities of every babe born in thy world. Amen.

On this Sunday let the church be appropriately decorated for Christmas. If it is possible to present a Christmas pageant or play this Sunday evening, it will add to the spiritual significance of the season. The choirs might present *The Messiah* or other Christmas music in a vesper or evening service.

Liturgical Question Box

QUESTION: *We have a cross and two candles upon our altar. How and when are these candles to be burned?*

ANSWER: The two candles which ordinarily stand upon the Lord's table, or altar, are called eucharistic candles and should always be lit during Holy Communion. It is customary to light them just before each service, whether communion or not. The complete set of candles and cross symbolizes the Trinity. As in all cases of church practice, the easiest and most reverent manner of lighting is the best. Most churches find that it is well to delegate this task to a small boy who will take his duties seriously. For obvious reasons, the boy should be robed in a simple cassock and surplice such as worn by the choir. It is not necessary that he should

go through any elaborate ceremonial. Again, the simplest way is that hallowed by custom by which he approaches the altar from a side door, lights the right-hand candle first, crosses over and lights the left-hand candle. In the liturgical churches it is the custom to bow to the altar before and after lighting each candle, and this custom is sometimes followed in Methodist churches. It signifies reverence to God.

To those who object to such simple ceremonial, it would be well to suggest that they remember the custom followed in church weddings, in even the most non-liturgical churches, where the ushers are instructed to make a very dignified entrance as they come down to light the candelabra. All of our services should be as dignified and beautiful as our weddings.—**R. P. Marshall.**



Suggestions for Using Our Faith Booklets

By Karl Quimby

The struggle of the future calls for more than mere exhortation. The issues call for fundamental treatments, careful analysis, basic philosophies of life. It is not enough to dislike them or to condemn them. They must be comprehended, understood, and analyzed in the light of the Christian faith. In relation to these false theories, just what is the Christian faith?

With such a background, the booklets on *Our Faith* may be the instruments which a busy minister needs to bring a genuine deepening of the spiritual life and a lasting inspiration to our people. It is hoped the following suggestions may be helpful, or at least stimulating:

1. Explain the entire program and its high purpose to the Official Board, and make clear the way in which the booklets are related to the total effort. It might be better still to have a special congregational meeting for this purpose.

2. As a pastor, I would read carefully each booklet. Then I would prepare four of the best sermons I possibly could and preach them because I *wanted* to do so. Thus, I would deal with the eight themes. Think of it, thirty-two new sermons!

3. I would train a group of laymen by explaining to them the total nature of the movement, the purpose of the booklets, and ways of using them. Then I would ask them to call in every home to make plain the meaning of the Advance, to sell at least one set of the booklets, and to urge church attendance during the months to hear the minister's special messages on *Our Faith*.

4. It would be well to go one step further by coaching a group of men and women to lead group or cottage meetings. I would then plan to cover the entire parish with these meetings, either one a week for eight weeks, or one a month for the eight months. One pastor in a large church trained sixty such leaders for as many meetings.

5. I would print excerpts from these booklets each Sunday in the bulletin.

6. I would set up a special book table with additional copies of the booklets and with additional popular and readable material—books, pamphlets, etc.—dealing with the various themes of *Our Faith*. Put a good man or woman in charge and set the entire congregation to reading, studying, and praying.

7. I would ask the public library to arrange a special table for books on *Our Faith* and then call attention to this in the weekly bulletin.

8. I would follow the plan of preaching Sunday mornings on the suggested themes, perhaps using the mid-week service for informal discussions.

9. How about forming a reading club using the theme of the month?

10. I would urge our people to use these booklets in the shops, factories, and offices. They make excellent source material for religious discussions.

11. Perhaps a number of Methodist churches in one city might unite for a combined rally each month, for presentation of the theme of the month, with a strong program and an outside speaker. In this way the movement could be carried forward for all the churches in a community.

12. I would work out a different approach to each of these eight monthly emphases so as to provide variety and sustain interest.

13. I would give major attention to *Our Faith* on Sunday mornings; but in many churches it might be better to use Sunday evenings for full presentation of the matter, perhaps dividing into study groups for half or three-quarters of an hour, and returning to the sanctuary for closing consecration. In such a plan, it would be well to make the largest possible use of laymen.

As a pastor, I would not plan to use all these suggestions, but would use as many as possible and those best suited to local needs. These suggestions may help pastors to work out a variety of approaches to these themes which will develop real enthusiasm.

MISSIONARY LEAFLET

Missionary Sunday, October 23, will be the concern of the World Service Boards and Agencies in the leaflet issued by that body for the regular fourth Sunday emphasis throughout the church. The title is "The Human Race Is Moving Toward a Higher Goal."

The leaflet, which is small enough to fit into a 6¾ inch envelope, tells a brief but graphic story of Methodist mission work around the world. These leaflets are being mailed to pastors on their order for free distribution. Write to the Council of Secretaries, 740 Rush St., Chicago, Ill.

Information for this section should reach the office of *The Pastor* at least two months before the event or conference is scheduled to take place, and as far in advance as possible.—Ed.

Oct. 16—The Methodist Hour, 8:30 E.S.T. H. Bascom Watts, "Our Faith in God."

Oct. 23—The Methodist Hour, 8:30 E.S.T. John Owen Smith, "The Difference that Christ Makes."

Oct. 26-30—National Student Work Seminar, McKendree Methodist Church, Nashville, Tenn.

Oct. 30—The Methodist Hour, 8:30 E.S.T. Harold A. Bosley, "We Believe in the Bible."

Nov. 5-6—Seventy-fifth Anniversary celebration of Centenary Junior College, Hackettstown, N. J. Sermon by Bishop Oxnun on Nov. 6.

Nov. 7-11—Florida Pastors' School, Lake Alfred Hotel, Lake Alfred, Fla. Dean, Charles Thrift, Florida Southern College, Lakeland, Fla.

Nov. 8-10—Commission on World Peace (Place to be announced)

Nov. 17-22—Methodist Conference on Christian Education, Pantlind Hotel, Grand Rapids, Mich. Alva I. Cox, Akron, Ohio, President. For information write the secretary, Florence Teague, Box 871, Nashville 2, Tenn.

Nov. 21-24—Thirtieth annual Conference on Ministerial Training, Garrett Biblical Institute, Evanston, Ill., Subject: "Fruits of Faith." For information write J. Richard Spann, 810 Broadway, Nashville 2, Tenn.

Nov. 26-Dec. 2—Conference Secretaries of Evangelism, Philadelphia, Pa. City-wide evangelistic mission. Bishop Corson.

Nov. 28—Joint Committee on Public Relations for Methodist Educational Institutions, Philadelphia, Pa.

Nov. 29—Executive Committee, Board of Education, Philadelphia, Pa.

BIBLE BACKGROUND

New source materials to help teachers make Bible lands and Bible times more real are scheduled for release in October by the Board of Education. They are 35 mm. color slides taken in Palestine in 1947 by John C. Trever of the International Council of Religious Education.

Color sets include the following titles: "A Walk Around Jerusalem," "Bethlehem," "From Jerusalem to Jericho," "Jerusalem, The Holy City," "Villages of Palestine," "Seasons of Palestine," "Arts and Crafts of Palestine," "A Flight into Egypt," and "The Archaeology of Palestine."

These resources, scheduled for release October 1, are to be catalogued and distributed by The Methodist Publishing House. Write to the House serving you for the new film catalogue, *The Projector*.

BOARD OF HOSPITALS AND HOMES PREPARES LEAFLETS

A leaflet, entitled "Under the Influence of Golden Cross Human Needs Are Met," is now available for distribution, free on request. Also available are Golden Cross posters, at 10 cents each.

A new booklet, *Parents and the Sick Child*, has been published recently by the Board of Hospitals and Homes. It is written by Malcolm B. Ballinger, chaplain in the University of Michigan Hospital. Samples are free on request, and the price is \$4.00 per hundred, delivered; 5 cents each when ordered in small quantities.

"The Local Church Committee on Hospitals and Homes" is the title of another leaflet, telling of the work of that committee. It is free on request.

The work of Methodist hospitals is depicted in "Continuing the Healing Ministry of Christ," also free. For the above materials or additional information write to the Board of Hospitals and Homes, 740 Rush St., Chicago, Ill.

WORLD PEACE MATERIALS

Copies of at least three pamphlets recently produced by the Commission on World Peace have been distributed to Methodist pastors. They are:

"The Local Church Organized for Action," by Charles F. Boss, Jr., suggesting what a local church and its committee on world peace can do for international order and good will. The Commission desires the name and address of your chairman of the local church committee on world peace.

"The Peace Commission at Work," describing the services which the Commission makes available to local churches.

"Peace Education Through Films." All these materials are available free to Methodist pastors from the Commission on World Peace, 740 Rush St., Chicago, Ill.

CHRISTIAN VOCATIONS GUIDANCE

A sound filmstrip, "It's Your Life," stressing some of the factors in vocational choice for young Christians, is now available through the office of the Methodist Interboard Committee on Christian Vocations.

Developed by the Committee in cooperation with the Board of Education, the film presents the background of the world's need, and follows with some specific suggestions about factors that a Christian must face in making a vocational choice. There is specific emphasis upon church vocations.

Accompanying the filmstrip is a dis-

cussion guide. Viewing time is fifteen minutes. Price, \$4.00. (Cash must accompany the order since the Committee is not in position to carry accounts.)

Christian Vocations Guide, a newsletter containing information for the use of persons who counsel youth in vocations or who speak to youth groups, is being released periodically by the Committee. Persons who desire to be placed on the mailing list should write to the Interboard Committee on Christian Vocations, 121 Seventeenth Ave., So., Nashville, Tenn.

CHILDREN'S YEARBOOK, 1949-1950

"Leading Children in the Christian Faith" is the covering title and major emphasis in the new edition of the *Children's Division Yearbook*. This is a 48-page booklet issued every year by the Department of Christian Education of Children.

Its purpose is to provide for local-church workers and pastors a ready reference to materials they need during the year and suggestions that will lead to better planning and better teaching. It follows the church school year from October, 1949, through September, 1950.

Price, 15 cents. Order from The Methodist Publishing House serving your territory.

Annual Conferences

Oct. 18-23—Texas. Mt. Vernon, Houston, Tex. Bishop Brooks. Host, L. V. Winfield, 2723 Burnett St., Houston 3, Texas.

Oct. 25-30—North Alabama. East Lake, Birmingham, Ala. Bishop Purcell. Host, L. W. Collins, Box 4095, Birmingham 6, Ala.

Oct. 25-30—South Carolina. Bethel, Charleston, S. C. Bishop Harrell. Host, J. F. Lupo, 207 Calhoun St., Charleston 10, S. C.

Oct. 26-30—Atlanta. Heck Chapel, Griffin, Ga. Bishop Bowen. Host, A. C. Epps, Jr., 202 E. Broad St., Griffin, Ga.

Nov. 1-6—Louisiana. Wilton, Alexandria, La. Bishop Brooks. Host, C. E. Castain, 1516 Turner St., Alexandria, La.

Nov. 2-6—North Carolina. Saint Home, Winston Salem, N. C. Bishop Shaw. Host, H. W. Phillips, 360 Dixie Broadway, Winston Salem 6, N. C.

Nov. 2-6—North Carolina (SE). Steele Street, Sanford, N. C. Bishop Peele. Host, R. G. Dawson, Sanford, N. C.

Nov. 8-13—Mississippi (C). Pratt Memorial, Jackson, Miss. Bishop Brooks. Host, F. P. Leonard, 1059 W. Pascagoula, Jackson, Miss.

Nov. 9-13—Southwest. Mallalieu, Fort Smith, Ark. Bishop Kelly. Host, C. C. Hall, 909 N. H St., Fort Smith, Ark.

Nov. 10-13—Florida (C). Starke, Fla. Bishop Bowen. Host, H. J. Blunt, Rt. 9, Box 1167, Jacksonville, Fla.

Nov. 16-20—Tennessee (C).

Nov. 23-27—South Carolina (C). Trinity, Orangeburg, S. C. Bishop Bowen. Host, I. DeQ. Newman, 754 Amelia St., Orangeburg, S. C.

Goals for Laymen

Areas for special emphasis among laymen during the remainder of the present quadrennium were set forth at the recent annual meeting of the Board of Lay Activities. They are: an active program in stewardship, education, cultivation, and promotion; Methodist Men; lay leadership; the *Methodist Layman*; the Advance for Christ and His Church; World Service. The goals in each area are outlined as follows by a representative of the Board:

1. Stewardship.

Enlist one tithing steward and one steward giving in some other (preferably larger) proportion for every ten Methodists.

Double the attendance of church members at regular worship services.

Double the number of contributors to current expenses, World Service, and conference benevolences.

Discover and enlist in each local church an increased supply of effective workers for the various tasks that are a normal part of the program of lay activities.

2. Methodist Men.

There are now organized and chartered about 1,000 Methodist Men's clubs. The goal is a total of 5,000 local clubs, and the slogan adopted by the Board of Lay Activities is "4,000 new by 1952."

3. Lay Leadership.

The training of lay leadership as the finest kind of assistants to our clerical leadership is a primary task. The lay leader—whether local, district, or conference—should be found at the heart of the church program. Layman's Day furnishes the pastor with an opportunity to provide expression for lay leadership.

4. The Methodist Layman.

Increase the number of subscriptions to the *Methodist Layman* to the point at which it becomes self-supporting and increasingly effective for the cause of Christ. The approved slogan: "From 40,000 new readers will come many new leaders."

5. The Advance.

The objectives of the Advance are adopted as of first importance in the work of the Board of Lay Activities. Laymen will continue to have special responsibility for the annual Week of Dedication.

6. World Service.

The Board considers World Service as identical with the command of Christ to go into all the world and preach his gospel. Consequently, laymen will consider as one of their major tasks increased giving to World Service.

Evangelistic Materials

World-Wide Communion Sunday comes on October 2 this year. Pastors may obtain published materials for this observance from Tidings at nominal cost. "Draw Near with Faith," by W. Earl Ledden, is a six-page leaflet especially for World-Wide Communion Sunday. The price is \$1.00 per hundred.

See You in Church Sunday crusade. Materials for this crusade from the Board of Evangelism include posters, invitation cards, stickers, buttons, fifteen-minute radio scripts, one-minute spot announcements, and a radio transcription record. Write to Tidings for the list.

National non-resident Transfer Week will begin on Sunday, October 23. For information see the article by Dawson C. Bryan in the October issue of *Shepherds*.

Reformation Sunday, October 30. A new book for this observance is *Our Protestant Faith*, by William R. Cannon of Emory University. Price is 35 cents each; in quantities of 10 or more, 30 cents each.

New Leaflets: "I Go to Church Sunday," by George W. Crane, M.D. \$2.00 per hundred.

"I Believe in the Church," by N. Bond Fleming of Millsaps College. \$2.00 per hundred.

"Who Are You?" by W. E. Sangster. \$2.00 per hundred.

Turn-over Charts. A series of 118 poster-size pages in two-colors. They are entitled "They Went Forth—Two by Two," and were prepared by Dawson C. Bryan. The purpose of the charts, according to the Board of Evangelism is to aid in training laymen in visitation evangelism. The charts cover four sessions. \$12 per set.

Filmslide. A black-and-white film-slide entitled "Bringing Christ to the Home," with accompanying voice interpretation on phonograph records. \$12.50 per set.

The above materials should be ordered from Tidings, 1908 Grand Ave., Nashville 4, Tenn.

LEPROSY MISSIONS

The American Mission to Lepers and its parent body, the Mission to Lepers (London), will give \$47,990 to Methodist missionaries for leprosy work in the current year beginning July 1, 1949, it has been announced by the executive secretary of the American Mission.

Altogether, contributions of the American Mission will exceed a half-million dollars, to be distributed this year among 125 mission stations in 29 countries.

The story of postwar reconstruction of chapels in Japan's leprosy colonies is told in a pamphlet, entitled *The Romance of Christian Leprosy Missions in Japan*, to be used as supplementary study material by boards of missions and education of denominations co-operating with the Missionary Education Movement.

PLANS FOR THE FAMILY

The following suggestions for serving families of the local church and community this fall come from the Department of the Christian Family, Methodist Board of Education:

Organize parents' groups for monthly or weekly meetings to consider study units in the *Christian Home* or elective study units produced by the Board of Education.

Recognize wedding anniversaries, baptisms, and birthdays.

Inform your people that you will dedicate their homes, using the service in the *Discipline* or in *The Book of Worship*.

Urge church-school leaders to consider closer co-operation between church and home.

Preach on family worship, following up with leaflets and ideas on worship in the home. Single copies of the Christian Family packet are available free from the Department of the Christian Family, Box 871, Nashville, Tenn.

AUDIO-VISUAL RESOURCES

Beginning this month, lists of audio-visual resources that are recommended for use with Methodist church school lessons will be carried in *Forecast*, quarterly paper on the use of Methodist church school literature.

Materials are arranged with each unit of study for each of the various age groups, and they include records, flat pictures, maps, posters, filmstrips, slides, and motion pictures. Listings are based on evaluations by the staff of the Board of Education. *Forecast* is available free to each pastor and church school superintendent through the branches of The Methodist Publishing House.

FOR INTERMEDIATE WORK

Two new free folders on work with intermediates will make their appearance this month (October). One will be for intermediates themselves, explaining the organization, purposes, and emblem of the MYF.

The other is meant for adult workers with intermediates. Both folders may be obtained by writing to the Youth Department, Board of Education, Box 871, Nashville, Tenn.

SECRETARIES WILL MEET

The conference secretaries of evangelism are scheduled to meet in Philadelphia, November 26 through December 2, according to information received from the Board of Evangelism.

District secretaries of evangelism are also invited to attend the meetings at the expense of districts or conferences.

During the conference about 300 churches in metropolitan Philadelphia have been asked to co-operate in an all-out program of evangelism that includes "all methods."

Visiting ministers will be assigned to churches to preach and to participate in visitation evangelism in the afternoons and evenings. Morning sessions will be given to a School of Evangelism.

WOMAN'S SOCIETY ACTIVITIES

By the first of January it is expected that every district will have completed a "person-to-person" contact with local Woman's Societies through trained speakers representing the goals of the Woman's Division. These goals are for membership, study, recruiting candidates for missionary service, and financial support.

Since last spring, caravans have been traveling through Methodist districts in the interest of the Advance program of the Woman's Division.

The Assembly of the Woman's Society of Christian Service, a national quadrennial conference, is scheduled to meet in Cleveland, Ohio, April 18-22, 1950.

NEW RECORDING FOR MYF

The year of our faith (in the Advance) can be underscored for members of the Methodist Youth Fellowship by a new recording, "Jesus' Way Our Way—Through Faith." In a twenty-minute worship service it portrays what it means to live one's faith, with illustrations from the church in times past and present.

The recording is on two records (four sides), 78 r.p.m., \$4.00 per set. Order from the Service Department, Box 871, Nashville, Tenn.

ON CONTROVERSIAL ISSUES

A pamphlet entitled "The Methodist Position on Some Controversial Issues" has been published by the Division of the Local Church. The writer is William P. King, author of *The Search for Happiness* (Abingdon-Cokesbury).

He discusses "The Mode of Baptism," "Infant Baptism," "Predestination . . ." and "The Final Perseverance of the Saints." Copies can be obtained from the Board of Education, Box 871, Nashville, Tenn.

EXCEPTIONS TO COUCH ARTICLE

CLARK S. ENZ • *Chairman, Commission on Town and Country Work, Oregon Conference*

The article on "The Church's Opportunity in the City," by Leon Couch (THE PASTOR, June, p. 5), has just come to my attention. It is a very stimulating article; what is said about the city could, in many instances, be said about the country. However, I take exception on two points.

First, I question the figures stating that 114,156,000 of our 143,311,000 persons live in the cities or adjacent communities. I do not know what Pastor Couch means by adjacent, but to classify 79 per cent of the U. S. population as urban is misleading.

Secondly, he states that "most theological seminaries are located in small towns and the typical theological student comes from a small community." Since Mr. Couch is writing about The Methodist Church I assume he refers to Methodist seminaries and Methodist theological students. Eight of Methodism's ten seminaries are located in cities, while a ninth is located very near our largest metropolitan area. We also note from a study made by Ralph A. Felton of Drew Theological Seminary that 36 per cent of ministerial students come from cities over 25,000, 31 per cent from towns of 2,500 to 25,000, and only 33 per cent from rural areas under 2,500 (See *New Ministers*, by Ralph A. Felton).

A BACHELOR SPEAKS UP

PAUL L. HIGGINS • *Washington Heights Methodist Church, Chicago, Ill.*

I feel constrained to write an answer to the article by Edward L. Mills, "Women in the Ministry?" which appeared in the July issue (p. 7) of that very excellent magazine, THE PASTOR.

As a bachelor, I feel that Mr. Mills is grossly inaccurate in his comment on bachelor preachers. He likes to picture the Methodist ministry as a sort of closed club for married men. He feels that bachelors and women do not fit into the Methodist picture. Let us not forget that the organizing genius of Methodism depended in a large degree upon bachelor clergymen. John Wesley founded the Methodist movement and did his most effective work

while a single man. His ill-starred marriage was a hindrance, not a help, to his ministry. Bishop Asbury and most of the circuit riders of colonial America were bachelors. Today marriage may be desirable, yet it is by no means essential to a good Methodist ministry. Many clergymen are blessed with remarkably capable and helpful wives; others are not so fortunate and have found themselves tragically burdened with wives who care little for the church.

Mr. Mills is not on solid ground when he opposes women in the ministry. A woman trained in university and seminary, and responding to the call to preach, would fit well into Methodism. Practically, we need such women in the ministry. Single women or women married to ministers would be especially desirable, just as single men or men married to church-centered women are more desirable than men married to non-church-centered women.

The sex status should not be the dominant one in determining who should be a member of a Methodist conference. Whether a minister be married or single, male or female, is not the important issue. Whether he or she has the mind of Christ and the capacity to be a good minister should be the determining factor.

ON ORDERS AND OFFICES

WARREN W. PETERS • *The Methodist Church, Lebanon, Ill.*

The leading article in your September issue by Paul S. Sanders ("Our Confusion About Ministerial Orders") will undoubtedly bring much comment pro and con. Some will call it misleading; others will think that it opens up a path of thought which is needed. . . .

The essence of Brother Sanders' argument, as I understand it, is this: In the Methodist system we have a confusion of "orders" and "offices"; we can maintain the "hierarchy of order" by ordaining the "accepted supply" to the diaconate; and (in footnote) we should go one step further and license, not ordain, the lay preacher. . . . I should like to see more written on it.

For one thing, the whole question of ordination is man made, is it not? Who ordained the prophets? Who ordained John the Baptist, or Peter, or Paul, or the disciples, or even Jesus? It seems to me that if Jesus received his "power"

from God and thus made his disciples "Christ-followers" or "Christ-seekers" it would be valid to say that Wesley, having been ordained, had the power to ordain. As for the "laying of hands" on Coke, Wesley had the right of extending his authority through his "superintendent. . . ." The bad thing (if you want to call it that) about Methodism is the close relationship between the ecclesiastical and the organizational, and the resulting confusion. For example, is the bishop a "high priest" or a "chief executive"—or both? Wesley was both, although he was not consecrated a bishop. An ordained man may ordain another man. A member (unordained) of the society can only elect or commission.

Again, Brother Sanders may be right in saying that from a non-sacerdotal point of view, any distinction between ministry and laity, except by office or function, is a fiction; but I hasten to suggest that from a psychological point of view the distinction is a necessity. . . . If you want to test the point, try living on the level of your weakest member, and see how soon you are reminded you are a "preacher. . . ."

Again, I don't know that I want to throw out the office of deacon simply because it has been treated with indifference as to function. A boy, after completing certain tests (on trial) becomes a Tenderfoot, but he joins the troop, and is a Scout. Nevertheless, he is not an Eagle Scout, nor is he a scout-master. . . . When as a deacon, I served in the observance of the Lord's Supper [an elder] gave the Prayer of Consecration. It did something to me. Some day I, too, would be an elder. . . .

Finally, I doubt that this matter of the status of "accepted supplies" will be resolved by ordination processes. God pity The Methodist Church if the only excuse for having these men is to serve congregations where a seminary graduate cannot be placed. Here the whole problem of minimum salary enters. I am glad that our church and seminaries are increasingly becoming concerned with the rural and depleted neighborhood churches. I know a conference where about 40 per cent of the churches are being served by accepted supplies, and the reason given me is financial. They are fine Christian men and women, and almost all of them are trying to better themselves educationally, but until they are ready for it they will not appreciate ordination; and I think every effective minister will understand me. If the laying on of hands is to mean anything, let it mean the best!

The Fountain

ETERNAL VS. TEMPORAL

Is justice . . . various and changeable? Nay, but the times over which she presides are not all alike, because they are times. . . .

—St. Augustine, in *The Confessions*

MAN'S NATURE

No man starts with a biologically and psychologically clean slate. To this extent Augustine was right. On the other hand, no man, so far as we can judge from available evidence, starts life so specifically cursed by a will to evil that he has no chance to direct his powers toward decency and wholeness. To this extent Pelagius was right.

—H. A. Overstreet, in *The Mature Mind* (W. W. Norton Co.)

THIS TRUTH HAS TWO SIDES

The truth which we have to learn all over again is that without wrath there is no redemption. Wrath is not vengeance, not in the human resentful sense of that term. Wrath means that *life has within it certain ineluctable structural principles which can be defied only at the risk of losing the good of life itself.*

—Daniel Day Williams, in *God's Grace and Man's Hope* (Harper & Bros.)

GOD HAS NO FAVORITES

A friend of mine put his perplexity thus to me: "I don't think much of a God who cannot take care of my boy when I pray for him every night." But we must be realistic in all this. It is not a question of what God cannot do. No human being knows enough to answer that question. It is a matter of what God *must not* do, and clearly he *must not* make religion an insurance. He *must not* have favorites. You would even despise a schoolmaster who always saw to it that your boy never suffered with the others. . . .

—Leslie D. Weatherhead, in *When the Lamp Flickers* (Abingdon-Cokesbury Press)

DIVINE COMMISSION

The Word of God is not only given to the community of believers as a gift; it is also a commission. Christians are not only called to *be* disciples, but to *make* disciples. They have not only to preserve the Word of God among themselves, but they have also to hand on the Word of God to others; they have to share a gift with others, and to offer it to the whole world. Thus the Church is not only a community of the "saved," but it is at the same time a divine means, a divine institution, by means of which the same salvation is given to others. Thus God reveals Himself not only in and to the Church, but through the Church.

—Emil Brunner, in *Revelation and Reason* (Westminster Press)

MAN'S THIRSTY HEART

. . . Of course, it is true that men do bad things because they like them better than good. Of course, it is true that

the misery of mankind is that they have no appetite in the general for the only real satisfaction. But it is also true that no man who feeds his heart and mind on anything short of God is really at rest in anything that he does or possesses. Occasional twinges of conscience, dim perceptions that after all they are walking in a vain show, glimpses of nobler possibilities, a vague unrest, an unwillingness to reflect and look the facts of their condition in the face, like men that will not take stock because they half suspect that they are insolvent—these are the conditions that attach to all godless men's lives. There is no real fruit for their thirsty lips to feed upon. The smallest man is too large to be satisfied with anything short of Infinity. The human heart is like some narrow opening on a hillside, so narrow that it looks as if a glassful of water would fill it. But it goes away down, down, down into the depths of the mountain, and you may pour in hogsheads and no effect is visible. God, and God alone, brings to the thirsty heart the fruit that it needs.

—From *The Best of Alexander Maclaren*, Gaius Glenn Atkins, ed. (Harper & Bros.)

SUNSHINE

To live in the sunshine requires a grateful heart, a lively sense of God's mercies and lovely surprises. Such inward attitudes flow from a continuous awareness of our Maker, Redeemer and Friend.

—David A. MacLennan, in *No Coward Soul* (Oxford University Press)

AUTHOR OF GOOD

It appears that when we rest the moral sense on the bosom of Mother Nature, as did Rousseau, we become worse than brutes, and when we posit it on the collective social will, we become devils; but in neither case do we remain men. We maintain therefore that neither nature nor society gives the right answer and we are led to conclude that the voice within is not the echo of nature's voice, nor the conceited expression of human arrogance, but is rather the voice of the living God.

—Harold Cooke Phillips, in *Bearing Witness to the Truth* (Abingdon-Cokesbury Press)

WASTED ENERGY

There is a kind of person who much prefers to fight his battle within himself, setting his will against his reason, for example. Such a person may by the internal friction of his own soul use up all the energies which he is capable of generating, with not an ounce to spare for pulling a load. But is not such a personal condition pitiable? Is it not better to work for such complete integration of reason and passion within that the full powers of the soul may be brought to bear on the evils of a sinful world?

—L. Harold DeWolf, in *The Religious Revolt Against Reason* (Harper & Bros.)

PROTESTANT PRIDE

America will never be won by a sectarianized Protestantism. The modern mind does not regard our sectarianism with mere indifference; it holds it in contempt. There is nothing in Christianity to which the common-sense secular mind reacts with such insufferance as the irrational walled-in divisions which Protestantism maintains. This attitude of the modern

mind is not going to change. Protestantism itself must do the changing if it is ever to turn the tide of secularism which has been ebbing away from it. . . .

—Charles Clayton Morrison, in *Can Protestantism Win America?* (Harper & Bros.)

HOW EVIL IS OVERCOME

Forgiveness is a method of dealing with evil with a view to getting rid of it. It is not, as is sometimes supposed, a way of ignoring or overlooking it. It begins, therefore, with a moral diagnosis or exposure of the evil to be dealt with. It might be thought that in this wicked world sin is sufficiently obvious without the necessity for any attention to be drawn to it. Indeed, forgiveness has nothing whatever to do with mere fault-finding, or the unpleasant habit of moral sniffing which delights in the detection of evil, or with the critical malice which finds entertainment in the dissection of human weakness. None of these popular mental exercises has any redemptive value or purpose; they serve only to perpetuate and intensify the evils they relish.

—Lewis MacLachlan, in *Defeat Triumphant* (Henry Regnery Co.)

NOT PREJUDICED

The King James translators, were they alive today, would be among the first to recognize the need of revision of their work.

—Luther A. Weigle, in *The English New Testament from Tyndale to the Revised Standard Version* (Abingdon-Cokesbury Press)

THE GOOD NEWS

The Gospel, the "joyful message," is that this [eternal] life is revealed and made possible in Jesus and that it is the gift and the work of God Himself. By grace, the unmerited favor of God, we are saved. "The wages of sin is death, but the free gift of God is eternal life."

—Kenneth Scott Latourette, in *The Christian Outlook* (Harper & Bros.)

WHY MEN DRINK

The external pressure of the profit motive upon the social impulse is a complication of the social motive. Men drink because "it is being done;" they drink because there is almost universal reference to drinking in short stories in magazines and in popular novels; they drink because the department stores display cocktail accessories; because the newspapers give lengthy reports of "cocktail parties" in homes of wealth and social distinction; they drink because the President drinks; because people prominent in the theater, in the business world, in society, drink; they drink because the suggestion to drink is almost everywhere, much of the suggestion being bought and paid for by the liquor traffic.

—Deets Pickett, in *Some Notes on the Alcohol Problem* (Abingdon-Cokesbury Press)

A WARNING TO COUNSELORS

One of the things we certainly should not do is try to collect spiritual scalps. There are many clergy whom you see practically dangling them from their belts. They enjoy having people dependent upon them, they enjoy having people hang on their every word because of the overimportance of the rapport. When a minister begins to feel that he is enjoying the counseling situation too much and enjoying the parishioner's dependency, then he would better stop counseling.

—Otis R. Rice, in *Alcohol, Science and Society* (Journal of Studies on Alcohol, Inc.)

LOOKING FOR SCAPEGOATS

There is no deeper pathos in the spiritual life of man than the cruelty of righteous people. If any one idea dominates the teachings of Jesus, it is his opposition to the self-righteousness of the religious. The parable spoken unto "certain which trusted in themselves that they were righteous, and despised others" made the most morally disciplined group of his day, the Pharisees, the object of his criticism. . . . The Christian tradition, partly under the influence of the conflict between the early church and the synagogue, echoes of which have colored the gospel narratives, has pictured the Pharisees as particularly brazen hypocrites. This tradition probably betrays an unconscious effort to avoid self-accusation on the part of the good people in the Christian Church through all ages. The strictures against the Pharisees would apply with equal validity to any moral aristocracy of any age.

—Reinhold Niebuhr, in *An Interpretation of Christian Ethics* (Harper and Bros.)

RELIGION IN EDUCATION

Religion has a distinct contribution to make to education through the rich fund of symbols which it possesses for making religious values explicit and for giving them adequate expression. It is not enough that in the more creative forms of progressive education values which are essentially religious should, in one way or another, be incidentally experienced. To be fully effective, they need to be raised into consciousness, clarified as to their nature and implications, and brought to full expression in thought, worship, and action. This is the function of religious symbols—whether of language, gesture, or celebration.

—William Clayton Bower, in *Religion and the Present Crisis* (University of Chicago Press)

A GREAT NEED

What Protestant Christianity needs; what all Christianity needs; what the world needs; what all creation waits for with eager longing is "the manifestation of the sons of God." It is through this that in the past each new forward surge of Christianity has come. It is through this that Christianity will go on to added power.

—Kenneth Scott Latourette, in *The Christian Outlook* (Harper & Bros.)

Existentialism: An Attack Upon Collective Salvation

2---Soren Kierkegaard

By WOODROW GEIER

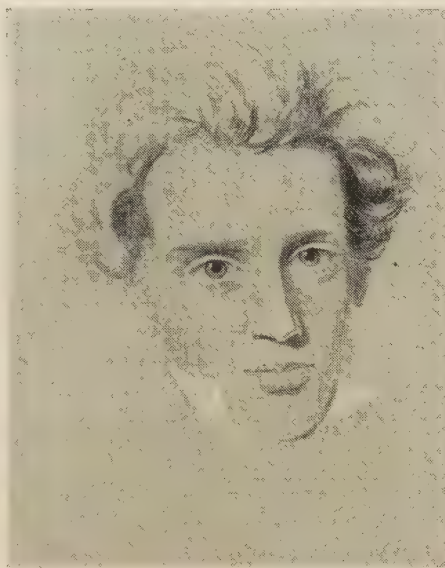
This is the second article in a series contrasting the thinking of France's Sartre with that of Denmark's Kierkegaard, who wrote in the nineteenth century. A third article, to be published soon in THE PASTOR, will complete the series.

THE existentialism of Soren Kierkegaard is thoroughly religious and has little or no semblance to the existentialism of Jean-Paul Sartre, concludes Reidar Thomte in his well-documented study of *Kierkegaard's Philosophy of Religion*. Nevertheless, atheistic and Christian existentialism have some important affinities, as Maritain shows. An examination of Kierkegaard, champion Christian existentialist, however, reveals the sharp contrasts between the two ways of thinking. To indicate something of this contrast is my main purpose.

This contrast is shown neatly in the estimates which contemporary Christian thinkers have made of the Dane's achievements. David F. Swenson, a pioneer translator and interpreter of Kierkegaard's works, has credited the Dane with effecting a "veritable Copernican revolution" in theological thinking, an upheaval vastly more significant than the astronomical one. Kierkegaard's claim to originality, Swenson says, rests in his selection of subject matter, wherein he daringly maps out the life of the human spirit, "the subjective life of the emotions and the will." In this task, Kierkegaard had, among great philosophers of the world, no predecessor except Socrates.¹ Nicolas Berdyaev has said that Kierkegaard, along with Dostoevsky and Nietzsche, ushered in a new era in anthropology, while Reinhold Niebuhr has called Kierkegaard the most profound interpreter of the psychology of the religious life since Augustine. Emil Brunner has concluded that Kierkegaard, more than anyone else, laid bare the unreality of Hegel's unrealistic thought and focused attention upon the problem of existing man. What Kierkegaard contributed to European thought was, in Brunner's view, "nothing but original Christianity and the Christian understanding of truth."² And Jacques Maritain has paid the highest tribute which it is possible for a Roman Catholic to pay when he has

admitted that "the central intuition on which the existentialism of a Kierkegaard lived was in the last analysis the same as that which lies at the heart of Thomism."

Courtesy Oxford University Press³



Kierkegaard's Devotion: "... To be known by God in time makes life so acutely strenuous . . . Father in Heaven! What is man without Thee! What is all that he knows, vast accumulation though it be, but a chipped fragment if he does not know Thee!"

(The best criticism I have seen on the varieties of existentialism is *Existence and the Existent*, which Maritain describes as an essay on the existentialism of Thomas Aquinas. Though he illustrates the persisting tendency of Roman Catholic thinkers to claim everything for the medieval theologian, Maritain makes out a logical case for his thesis—but he has his own definition of existentialism. He is very appreciative and also very critical of Kierkegaard.)

Though continental Europe has long recognized the mighty Dane as one of the world's foremost thinkers, the English-speaking world has only in the past decade or so become familiar with him. In his introduction to the revised edition of *Purity of Heart Is to Will One Thing*, Douglas V. Steere suggests that the naïve optimism of Anglo-Saxon thought has been partly responsible for the neglect of Kierkegaard. Steere believes that liberal Christianity has been "forced" (an odd word for liberalism!) by the catastrophes of the past decade to open its mind to Kierkegaard's message.

Like Sartre, Kierkegaard should be studied in the light of his life story. He was born May 5, 1813, in Copenhagen, the son of a prosperous wool merchant, Michael Pederson Kierkegaard. There is one incident in the life of the elder Kierkegaard which the biographers of the son cannot afford to omit; for it gives peculiar insight into the melancholy disposition of the father. In his youth Michael suffered from exacting poverty. One day when he was lonely and hungry and cold, he had climbed to the top of a hill and cursed God who had made his life so miserable. But Michael became passionately religious. As a father his discipline was most severe; for his material wealth never softened his religious ardor. Soren called his upbringing "a species of madness." He never enjoyed the happiness of being a child. The boy was physically frail, and he often had to ward off the bullying of schoolmates by the use of stinging satire.

When he was ready for college his father entered him at the University of Copenhagen, where he studied a vast range of philosophy and theology. Meanwhile, in

¹ *Something About Kierkegaard*, 1945. Augsburg Press, \$2.50.

² *Christianity and Civilization*, 1949. Charles Scribner's Sons, \$2.50.

³ Picture from Kierkegaard's *Point of View*, Walter Lowrie, trans.

the social life of the city he became noted for his wit and gaiety. In 1838 his father died. This blow made a profound impression upon the son, becoming no doubt the chief influence that speeded Søren's decision to become a candidate in theology. Several months later he became engaged to pretty Regina Olson, the eighteen-year-old daughter of a government official. Though he loved Regina deeply, Kierkegaard soon became convinced that marriage was not for him. Little is known of the disease which afflicted him, but it seems certain that it was of a nervous character. Learning from his physician that a cure was improbable, and being unwilling to share his trouble with his fiancée, Kierkegaard broke the engagement in November, 1841. (Regina was very deeply hurt, but she made a good marriage later.) Immediately, Kierkegaard became the subject of devastating gossip in social circles, where he was considered a scoundrel. He escaped to Berlin.

In the following spring, he returned home. There were no social entanglements for him now. He was free from domestic or economic duties. Though he longed to become a country parson, he threw himself into his life's mission: the exploration of the Idea to which he could cling "if the whole world collapsed." In his *Journals*, he had written:

"What I want is clearness with respect to *what I ought to do, not what I ought to know*, except in so far as knowledge must precede every action. I need to understand my place in life, what God really wants me to do; I must find the truth which is the truth for me. . . . I want to find *the Idea for which I can live and die*."

The pursuit of this Idea became Kierkegaard's great passion now. Few individuals have pursued a task with such singleness of purpose as did he in the remaining years of his life. On the surface his life appeared quiet and uneventful in these years, but in the depths of his existence he wrestled with anguish and despair such as few persons have experienced. His literary output was stupendous. The external peace of his life was broken only in the last years when he engaged in a most lively newspaper controversy and when he attacked the established church. He became the subject for bitter ridicule in the press. So unpopular was he that mobs of school-boys taunted him on the streets. When he died on November 11, 1855, he was forty-two and a half years old. On his tombstone he wanted a simple inscription: "That solitary individual."

Bound up in that simple desire is the key to all that Kierkegaard taught in his short life.

There was a madness abroad in the nineteenth century which Kierkegaard described as "a dissolute pantheistic contempt for the individual man." It was the softening up process that preceded the whirlwind of totalitarianism in the twentieth century. It was the sophisticated march toward collectivism, which gained its impetus from the fact that the nineteenth century was characterized by astounding technical and material progress, and men were bewitched by this fact. Men were identifying themselves with the totality—with the spirit of the age, with the new science and reason, with the drive toward universal progress—in order to gain sal-

vation. They were losing themselves in the established order of society which Hegel had astutely deified for them. Life and thinking were becoming divorced as men engaged in academic speculation on world history in order to escape their responsibility as individuals. Individuals were losing their integrity through immersion in sheer massiveness, through busyness, through slavish preoccupation with immediate affairs to the exclusion of ultimate questions.

Before this disguised trek back to primitivism, the Christian Church seemed naïve and powerless. Kierkegaard declared that Hegelian philosophy had abolished Christianity by tailoring the Gospel to the spirit of the times. This Hegelianism made the individual a mere passing point and exalted the collectivity. In such an age, the theology influenced by Hegel did not argue with success very much. It sought to fit Christianity into the spirit of the times. What was needed was a theology which could glorify world harmony, which could make history or nature or reason absolute and subtly flatter the mass as such. It must be a theology coolly scientific and efficient.

The theology of immanence came along to perform the trick, to effect a shift from the individual to abstract humanity, from the transcendent gospel of the New Testament to an affirmation of religion in general. The age could not tolerate the offense of the Incarnation which, from the purely historical standpoint, seemed to make the first century absolute. The Incarnation, moreover, interfered with the Hegelian determination to deify the age. In the new theology Jesus became a religious genius and teacher who was the flower of human culture—not the Incarnation of God in time. The redemptionist gospel of Christianity seemed an insult to human nature. Kierkegaard called the religiosity of his age the "professor-scientific type." Everywhere, it seemed to him, men were evading the gospel, the demands of which were plain, in order to speculate abstractly over minor matters. Few persons stopped to ask whether Christianity might not be something different from what was presented in the conventional pulpits. Mediocrity often posed as objectivity and enlightenment.

Even though his conduct seemed crazy, Kierkegaard attacked the collective nonsense that paraded as progress. He became a lonely prophet of freedom, seeking to hunt out the individual, to isolate him from the crowd and its illusions, and to make him become aware of being put personally on trial before the Eternal. He worked to awaken disquietude in order to effect inward change. Existence, he said, mocks the person who is trying to become purely objective; for existence is "the child that is born of the infinite and the finite, the eternal and the temporal, and is therefore a constant striving." Looking into the soul of the individual, Kierkegaard finds a concrete despair which arises out of the realization of finitude. The individual experiences anguish in the face of the mysteries of death, of existence, of the unknown, of eternity, of the realization of destiny. Because there is something eternal in a man, he is capable of despair. He is created by God and rooted in God; therefore he must give account to God in eternity, where "you will look in vain for the crowd." Because there is such a vast gulf

between what the individual is and what he ought to be, his life must be under constant tension, and this tension is the sign that he is human. Man is forever under cross-examination of the Eternal, and "to be known by God in time makes life so acutely strenuous."

Kierkegaard always reasons from existence, not toward existence. Subjectivity is for him the truth, and he thinks that speculative philosophy is confused because it loses itself in pure being. He does not deny that objective thought has validity, but he believes that in "connection with all thought where subjectivity must be accentuated, it is a misunderstanding." He sought to free Christianity from the chains of a philosophy that had objectified it. Christianity, he taught, is inwardness, a matter of spirit. The true interpreter of Christian faith is the apostle.

Kierkegaard's conception of religion, Thomte rightly insists, is otherworldly; for it relates to an eternal beatitude. For this reason, the great existentialist has little appreciation of the revolutionary struggles for justice and social equality. We have nothing in Kierkegaard like *Anti-Semite and Jew* (Sartre), and yet we do have in *Works of Love* a strong social ethic based upon the demand of Christianity upon the individual. Though Kierkegaard does not present the ideal Christian community, he deals profoundly with the attitude of the individual to his fellow men. The call to discipleship, he teaches, is never a call in general; it is a call to concrete service of the neighbor. The Christian command of love requires that we invite the poor and the outcast to our homes and call it a banquet! Ethical relativism the Dane attacks severely. All cats, he says, are grey in the dark. The Christian life is a conflict with the world, a constant striving toward eternity. The God-man is the pattern, and the Christian must follow the Christ in all his humiliation and suffering. Christianity is the absolute risk, the supreme adventure, and growth comes when the individual clashes with the evil environment.

Though Kierkegaard seriously neglects the problem of abolishing social ills, he does hold out for the individual an absolute faith that will help him brave the world's mediocrity and evil. In *Purity of Heart Is to Will One Thing*, he counsels the person to get the ultimate issue between himself and his Maker settled; then the single-minded willing of the Good will help clarify and illuminate the individual's concrete tasks. He cannot then withdraw from life. No, his task, laid upon him by the Eternal, will be waiting for him.

Kierkegaard's individualism, therefore, contrasts vividly with the snobbery that characterizes Nietzsche. Though the Dane attacks the vainglory and pettiness of the crowd, he does not share Nietzsche's contempt for any of God's creatures. He does not fall into the modern heresy of making sheer creativity the measure of man's value. No, he distinguishes between the genius, who has had life's gifts lavished on him, and the apostle. The millionaire may not be an individual; he may be part of the mob. Kierkegaard would agree with T. S. Eliot that a mob may be no less a mob, though it is well fed, well housed, well clothed. The poor, one-talent man may

be an apostle and thereby have his ordinary endowments lifted up. The way of apostleship is open to every last man.

"Which is better—cheap happiness or exalted suffering?" asks Dostoevsky's hero in *Notes from Underground*. It is a fundamental religious question, and unless one is willing to explore earnestly its meaning, he had better have nothing to do with Kierkegaard; for he places himself on the side of the prophets who define religion as suffering. This suffering arises from the fact that the individual is set within an environment that is blind, iniquitous, and guilty, and he is called to grow according to the divine idea of growth. Kierkegaard teaches that peace of mind bought at the price of mediocrity is always a shabby peace. He reminds us that Christianity is not a soft affair, a moral and ethical sleep. It is not an aesthetic seduction. Christianity means definiteness, severity, and an eternal demand.

The philosopher's life backed up his doctrine. Fighting valiantly against melancholy and pain, he spent his life as an apostle of Christian freedom. He might have written entertaining plays. He might have gained all things earthly. How wonderful to have relinquished every worldly reward to give oneself in the service of truth! How wonderful to have pursued with utter courage and singleness of purpose the path of the Good! He was capable of great anger, but it was an anger seeking to vindicate the Christian's freedom in an age that had lost its head. It was an anger straining for the infinite, an impatient yearning for the eternal compassion. His own words from *The Point of View* seem to sum up his life: ". . . to speak historically, [he] died of a mortal disease, but to speak poetically, he died of a longing for Eternity, where he desires nothing better than that he might there without ceasing give thanks to God."

I think that the next Kierkegaard anthology ought to be a compilation of his majestic prayers; for these are often overlooked when an estimate is being made of the man. He refused to call himself a Christian, but he could pray, in *Purity of Heart*: "Father in Heaven! What is man without Thee! What is all that he knows, vast accumulation though it be, but a chipped fragment if he does not know Thee!"

Have I contrasted M. Sartre's thinking with authentic existentialism?

KIERKEGAARD'S PHILOSOPHY OF RELIGION, by Reidar Thomte. Princeton University Press, 228 pp., \$3.50.

PURITY OF HEART IS TO WILL ONE THING, by Soren Kierkegaard. Revised edition, Douglas V. Steere, trans., Harper & Bros., 220 pp., \$2.50.

WORKS OF LOVE, by Soren Kierkegaard. David F. Swenson and Lillian Marvin Swenson, trans., Princeton University Press, 317 pp., \$3.75.

EXISTENCE AND THE EXISTENT, by Jacques Maritain. English version by Lewis Galantiere and Gerald B. Phelan, Pantheon Books, 149 pp., \$3.



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For Middle-of-the-Roadsters

GOD'S GRACE AND MAN'S HOPE, by *Daniel Day Williams*. Harper & Bros., 215 pp., \$2.75.

This reviewer, like so many of his generation, was reared in a liberal school of theology and was deeply affected by that viewpoint which D. C. Macintosh called "moral optimism." Yet, like all persons who have been alive in these years, the tragic experiences of world history have made their profound impressions. We have read Niebuhr and other neo-orthodox writers and have been forced to acknowledge the rightness of much of their criticism of liberal thinking. Yet, for many of us, the pessimism has been too pronounced, and we have been struggling for some kind of middle ground in thinking that will help to conserve the values of liberalism but correct its judgments by the valid insights of neo-orthodoxy.

To this task, Williams addresses himself with clarity and considerable power, asserting that the error of both liberalism and neo-orthodoxy lay in their failure to do justice to the redemptive activity of God.

The central affirmation as the basis of Christian hope is stated at the close of Chapter II: "God does transform rebellious and self-sufficient men into persons who can begin to love their fellows. The power which works this transformation is released in the depth of personal life just at the point at which man finds his own self-righteousness shattered, and discovers that the mercy of God comes to him in his need."

The author then leads the reader through an examination of the meaning of Christian love or *agape*, which is the good that God intends. He looks at the conflict between the Kingdom of God and the kingdoms of the world, concluding that God is present with power in history, but grants that we must forever recognize the existence and power of evil. The resolution which he offers of the question whether the Kingdom can be realized in history is to utilize the New Testament concept of "the reign of Christ." This "reign" is a new structure, in continual opposition to real evil, which is the present reality. The "reign of Christ" is distinguished, then, from the Kingdom of God. The Kingdom is present in history as God's assertion of his love with power; but it is also the "symbol of an ultimate victory which we can know only as a promise and share only as a hope." What we share now is the "reign of Christ."

In the final three chapters, the author takes this positive affirmation about God's redemptive work and applies it to individual ethics, to social ethics, and to the matter of the spiritual progress or maturity of the individual. The final positive assertion is indeed ground for

encouragement and hope; namely, that "it is possible for human beings, in response to the power and goodness of God, to begin to will His Kingdom above all other things, and to grow toward a more mature expression of that will."

Whether the positive statement of reconciliation between liberalism and neo-orthodoxy will be satisfying to the exponents of either view is doubtful. But that the book proves to be a stimulating and thoroughly readable help for those who are looking for some "middle way" is unquestioned. Any minister or church leader, eager to think seriously about God's relationship to the world and man's relationship to God's purposes, will find this book eminently worth while.—*Donald E. Redmond*.

God's Moral Requirements

THE HOLY IMPERATIVE, by *Winston L. King*. Harper & Bros., 224 pp., \$2.50.

This book considers the oft-approached problem of the relationship of religion and ethics. "[It] is neither an exhaustive analysis of the Christian faith and morality nor an attempt at the construction of a system of Christian ethics."

The first three chapters of the book deal with religion and ethics in general. In Chapter I the basic problem is focused in the statement that "our own day finds ethics . . . almost completely separated in viewpoint and sympathy from religion." But after an analysis the author concludes "that [religion and ethics] can mutually profit each other and neither can fulfill its proper function without the other."

In Chapter II perspective is given by showing that morality is not "the only source of religious energy *nor even the most fundamental one*." Yet the author makes a synthesis of religion and morality by contending that "religion is dissatisfied with the world and discovers and creates new moral values."

In Chapter III the author considers how religion arrives at its ethical principles and finds these in the "laying hold upon a person sufficiently to move him to personal action."

The remainder of the book deals with the basic problem within the specific Christian framework, Chapter IV being the introduction to this section; and Chapter V on the Christian good is the core of the book. The author finds the "triangularity" (God-man and man) not the best analogy and holds to a dynamic circularity as a preferred figure. "The Christian ethic [is] both moral and religious and . . . two specifications of the Christian use of the word 'good' . . . follow: One is that goodness cannot consist entirely of motive or intention but in-

cludes result; and the second is that only the Christian moral absolute is to live in love to God and to man-in-God" (p. 117). The author exhorts: "Let the Christian faith stand firm in maintaining that the good and the real are ultimately one in purposive love, while admitting that it *is* faith!"

In the next two chapters (VI, The Christian Ethic as Personal Fellowship; and VII, The Christian Ethic as Social Value), the basic thesis of the book is applied to the first and second commandments of Jesus. In a final chapter (What Do Ye More?) the author further analyzes the Christian ethic and summarizes this position.

There is much hidden within the title of the book—"Holy" relating to God and "Imperative" to the moral requirements of man. There are also overtones which are shown both in the author's analysis and in the readiness with which opponents of the author's position are tackled and their weaknesses revealed. To this reviewer the latter is the major contribution of the book. His handling of the Marxian position, the existentialists, Julian Huxley with his Buddhistic doctrine, the humanists, and the naturalists and others shows the author's skill in analyzing those "on the left."

But with equal skill he handles Barthians and pacifists. Of the former he writes: "To conceive God as Wholly Other is a mystical corruption of the Christian insight and represents the degeneration of that adoration of all time worship." Of the latter he states, "and while pacifism rightly insists upon the paramount importance of moral power in social structure, it evades the twin necessity of the control of existent physical power and its proper ethical employment."

The author has rare ability to bring forth striking descriptions. "It is noteworthy that humanism's faith in man is usually naïvely romantic. In it are mingled characteristics of Nietzsche's (and the comic strip's) Superman, Unitarian confidence in the perfectability of man, Yankee self-assurance, Comtean optimism and Marxian dogmatism. Though it chastises theistic religion for unverifiable faith in God, it reeks with unverifiable faith in man, . . . and it grows misty eyed in dreaming of man's glorious scientific future."

Since this is a book on the Christian ethic, a more vigorous treatment of the social issues would have been in order. Here is where religion and ethics are being tested. The author states, however, that the book is intended to be suggestive rather than either complete or systematic.

This book is the author's first. May the author follow through with more books in this field!—**Leonard A. Stidley.**

REVIEWERS

WOODROW GEIER, associate editor of Adult Publications, Methodist Board of Education.

HENRY M. JOHNSON, professor of Religious Education, Candler School of Theology, Emory University.

GERALD KENNEDY, Bishop of the Portland Area, The Methodist Church.

LINDSAY B. LONGACRE, formerly professor of Old Testament Literature and Religion, Iliff School of Theology.

DONALD E. REDMOND, pastor, First Methodist Church, Harlingen, Texas.

WM. ESLER SLOCUM, pastor, First Methodist Church, Eldred, Pa.

LEONARD A. STIDLEY, professor of Religious Education, Graduate School of Theology, Oberlin, Ohio.

A. S. TURNIPSEED, pastor, Dexter Avenue Methodist Church, Montgomery, Ala.

W. RALPH WARD, JR., pastor, South Methodist Church, Manchester, Conn.

The Supreme Prophets

HOW CAME OUR FAITH, by W. A. L. Elmslie. Charles Scribner's Sons, 416 pp., \$3.25.

Dr. Elmslie has been a pastor and a teacher, and his book reflects both backgrounds. It might be added, as a purely minor observation, that his book has many touches indicating that he is also an Englishman. The scope and purpose of his book are clearly stated in the subtitle which reads, "A Study of the Religion of Israel and Its Significance for the Modern World." The book is divided into three parts.

Part 1 deals with literary considerations. The English Old Testament must be recognized as a translation controlled by the genius of the original tongue and reflecting the habits of mind of the people to whom it was native. Among other things, the author points out that the very sacredness of the Old Testament has tended to conceal its vitality and its essential veracity.

He is deeply concerned over the fact that so many are willing to remain ignorant of what modern research has revealed as to the Bible's true place in life—in both its own day and ours. "Sipping spoonfuls occasionally from sermons in church may be a good tonic, but is no way for responsible people to set about gaining adequate knowledge of a vital subject." He feels that this is the less excusable in view of the availability of "book after book, intended to help every type of reader."

Part 2 gives a bird's-eye view of Hebrew history from its beginnings to 586 B.C., when the Hebrew nation was finally overthrown by Nebuchadnezzar. An interesting item in this survey is the author's suggestion as to the

possible origin of the distinctive name of Israel's own deity, represented in the Hebrew text by the letters Y-H-V-H—a problem still unsolved.

Part 3, which makes up more than half the book, and to which parts 1 and 2 are introductory, deals with "The Faith of the Prophets." It is this part that justifies the book's main title. In successive chapters the author sets forth the teachings of the eight creative spirits whom he regards as "the Supreme Prophets." They are Moses, Samuel, Elijah, Amos, Hosea, Isaiah, Jeremiah, and the "Poet-Prophet" whose words are now found in the latter part of the book of Isaiah. The author accepts the view of this great prophet given by Torrey in his book, *The Second Isaiah*.

These chapters are expository and homiletical. Every true preacher will feel that there breathes through them the glowing earnestness of a kindred spirit. They are essentially an exaltation of the prophets and of their unique contribution to the development of a Christian faith. The author's enthusiasm for these great teachers sometimes leads him to find in them significances that are more homiletically engaging than historically probable. For each prophet he begins with the historical setting, but from there on his interpretations reach out into attitudes and insights which, it must be confessed, often seem more his own making than theirs.

But the tone of the book is so earnest, and the literary and historical backgrounds are so adequately sketched, that the present reviewer welcomes the book as an excellent one to put into the hands of any inquiring layman who might cheer his pastor's heart by asking for a book that would help him to understand *all that the prophets have spoken*.—**Lindsay B. Longacre.**

Christian Education Story

PROTESTANTISM FACES ITS EDUCATIONAL TASK TOGETHER, by *W. C. Bower and P. R. Hayward*. *International Council of Religious Education*, 202 pp., \$3.25.

The authors in this much-needed book state in the prologue: "It is written into the nature of things that some force is always at work, bringing togetherness out of separateness and unity out of contentions. God has willed it so."

This divine impulse has expressed itself in a significant way in the movement of co-operative Christian education in the United States and Canada. Bower and Hayward trace the origins of this interchurch movement from the first Sunday school in the United States nearly 170 years ago. They recount the developments of that movement in its many forms which culminated in the organization of the International Council of Religious Education in 1922.

In detail, they present the complete story of how Protestant forces have co-operated in many fields of endeavor. These include children's and young people's work, adult work and family life, curriculum and audio-visual education, leadership education, vacation and

weekday church schools, field work and conventions, research and public relations, meeting war and postwar needs, and the work of the Standard Bible Committee.

It also presents the underlying philosophy and the main directions which this co-operative movement in Christian education has followed. Personality sketches of many of the persons closely connected with the movement add warmth and insight to the book. The authors conclude with a survey of possibilities for the future as Christian education enters into the larger life of Protestantism. Both of the writers have been closely associated with the Christian education movement and are eminently qualified to give the reader a true picture of its interesting and highly significant growth.—**Henry M. Johnson.**

Leslie Weatherhead Answers

WHEN THE LAMP FLICKERS, by *Leslie D. Weatherhead*. *Abingdon-Cokesbury Press*, 200 pp., \$2.50.

It has been a long time since any volume of two hundred pages has done so much to reveal the up-to-dateness of religion as does Leslie D. Weatherhead's *When the Lamp Flickers*. People who have stayed away from church for years because services are cold and sermons leave one in the dark will be amazed that preachers are dealing so specifically with problems in contemporary preaching. Sermonic generalization and vague religiosity often combine to make one of the preacher's greatest weaknesses. There is no generalizing in these pages. When the answer to a question is an unequivocal "no," it is so stated—not in the last paragraph after several pages of irrelevant discussion, but in the very first sentence. The twenty-one questions posed in the table of contents are critically analyzed and creatively answered.

A layman is reported to have said of his minister: "Our preacher answers more questions that no one is asking than any person I know." The questions discussed in this volume are questions people are asking. One hears them discussed by young and old, by people in church and by people who never go to church. The non-churchgoer reading this book will find a modern preacher speaking forthrightly upon issues which he has long thought preachers dodge both in the pulpit and out. These questions run the gamut from "Did Jesus Distinguish Between Sacred and Secular?" to "Can a Christian Be a Communist?" and "Will Christ Visibly Return to Earth?"

Those who believe preaching ought to stress the Bible will be amply rewarded by reading this book. Perhaps in his use of the Bible the author is at his best. A thorough student of the Bible, he spent several years in the Far East, and therefore knows the mind and custom of the Holy Land. Moreover, he has a vivid imagination, a poetic sensitivity, illustrated not only by the fine selection of quotations which run through the book, but in his own poetic style, and, withal, a keen and subtle sense of humor. His dealing with scripture, true to New Testament teaching, avoids the deadliness of the letter, while

catching the life of the spirit. Doubtless some liberals and fundamentalists both will disagree with certain of the scriptural interpretations, but no one will deny that he gets to the heart of every Bible passage he discusses.

The author not only knows the Bible but, equally important, he knows people. He knows the subtle character of the rich and sick, he is peculiarly sensitive to the psychological maladjustments of those who, because of false fears, sex complexes, and religious pretensions, are problems to themselves and others. He knows what people want, and is therefore sympathetic with adventists, spiritualists and communists, without becoming a fellow traveler with any of them.

Furthermore, Dr. Weatherhead not only knows people, but he loves them. His compassion for, and love toward, people are shown on every page of this volume. It is for this reason that he answers the questions he does. They are not make-believe issues that are raised here, problems posed by a preacher having to get a sermon ready for next Sunday, they are the questions people are asking a pastor whom they trust, because in the pulpit, and most especially in the hospital and counsel chamber, his life has been poured out for them. The people in City Temple, London, ask him, "Why did Jesus condemn an adulteress?" "Is it unchristian to judge others?" "Did Jesus believe in an endless hell?" because they know they can entrust him with their personal problems, and he answers them because he cares for them and would stand with them where they are.

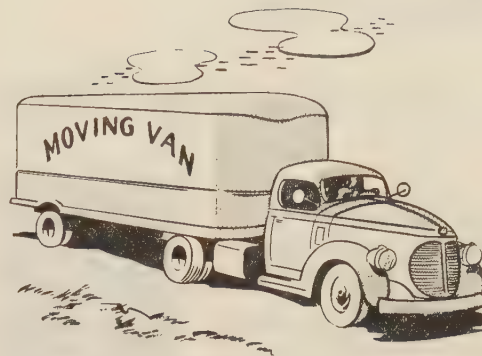
Let no one think, however, that these answers are sentimental, or handled with the sort of tenderness which in preaching so often robs religion of its cutting edge. It is because Leslie Weatherhead knows and loves people so deeply that he answers these questions as he does. There is vigor in his answers, but not vindictiveness. There is hardness, but not harshness. There is sternness, but never scorn. In other words, in these pages there is the kind of answer to serious questions which leads not to controversy but conviction.

To read and study this volume will be both a mental discipline and a religious experience. This is the kind of thing which ought to be happening in every church every Sunday as a man stands up to preach.—*W. Ralph Ward, Jr.*

History of the Prayer Book

THE AMERICAN BOOK OF COMMON PRAYER, by John Wallace Suter and George Julius Cleaveland. Oxford University Press, 85 pp., \$1.50.

Those outside the Episcopal Church sometimes wonder at the importance that Episcopalians attach to their Book of Common Prayer. Here is a book which explains this attachment. The writers first trace the development of the Prayer Book of the Church of England and then the writing of the Prayer Book of the Protestant Episcopal Church in the United States. They show how much the Book was influenced by the Scottish liturgy, even though it was based upon the Prayer Book of the mother church.



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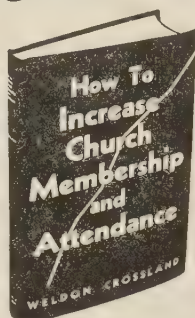
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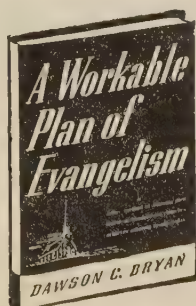
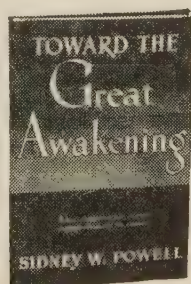
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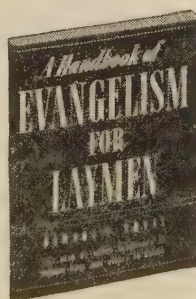
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If you are looking for a short study of the Book of Common Prayer, this is it. If you want to go more thoroughly into the subject, you will find an excellent bibliography at the end of the volume.—*William Esler Slocum*.

A Christian Philosophy

THE SUPREME REALITY, by **Albert Crosland Bowen**. Parthenon Press, 150 pp., **\$2**.

Born in Alabama just as the War Between the States ended; educated according to the classical tradition of the old South; nurtured in the Methodist class meeting and camp meeting of a more rugged day; thirty years a Methodist missionary to China; Dr. Bowen is a unique personality. After gaining three degrees from Southern University (Birmingham-Southern) and Vanderbilt, the author distinguished himself in Semitics at the University of Chicago. This was all accomplished before 1901, the year he sailed for China. Returning to Alabama from China in 1931 because of ill health, he began writing this book, which bears evidence of thorough scholarship and rich personal experience. During the last thirteen years the writer of this review has looked to Dr. Bowen somewhat as Timothy did to Paul.

The Supreme Reality is a study in the philosophy of the Christian religion. The Christian position—that God is revealed and is knowable and obtainable—is fully expounded. Christ is presented as the complete revelation worthy of all acceptance. However, nature, the Bible, men, and history are allowed as other revelations of God.

Albert Crosland Bowen is equally at home in the fields of theology, biology, astronomy, and physics. With skill and understanding reminiscent of Henry Drummond, he harmonizes the spiritual and material kingdoms. The

purpose of the book is to present "the reality of God" in terms of his immanence and "to discover more clearly man's relation to God and the practical value thereof." The cosmic evolutionists, the deists, and those who attribute both evil and good to God are answered: "The soul cannot function freely, and to its highest degree, without God. Belief in God is the human response to the Lord of the universe, the mighty theater of his revelation."

The materialism based upon the works of Herbert Spencer and Charles Darwin is adjudged inadequate for man made in God's image, and the Christian religion is presented as a practical and philosophically sound alternative to it. That materialism as it might express itself in varying degrees, culturally and economically, in capitalism, imperialism, Fascism, and Communism is not discussed. Also a technique of Christian love for individuals and groups in dealing with such socially organized materialism is not given.

"Is love, as an ethical law of operation, futile in situations of entailed evil?" The uncertainty at this point which today plagues all men of good will is reflected in this book when the Cross is discussed. Jesus' death upon the Cross is seen as (1) substitution for sinners, (2) "the supreme expression of divine love," (3) the satisfaction of divine justice, (4) moral influence, (5) martyrdom for truth, and (6) "an ecclesiastical and political murder." Magnificently, the author sees truth in all theories of the Cross, but sees primary value "not in a theory about the Cross, but in Christ who died on a cross." This all too short book is nearly ended when the doctrine of the Cross is systematically discussed. This reviewer, having been humbled by the example of love in the author's life, wishes the author had had another hundred pages to discuss the Cross as a divine principle of overcoming evil by suffering love.

An intimation of the moral efficacy of suffering love in the present world situation is made in a passage still nearer the close of the book: "Men are striving to prevent war at the present time though their philosophy and method of securing peace on earth are not peaceful. There must be a peaceful attitude, and a will to peace which has power to control the turbulent and warlike spirits of men. Men must come to realize the dreadful nature of modern warfare, its overwhelming destruction, and they should know that the present development of armaments throughout the great nations of the earth will soon make war to result in the annihilation of the human race."

The concise yet comprehensive treatment of Christian doctrines and the deft use of scripture by Dr. Bowen should make *The Supreme Reality* a book highly in demand by serious-minded Christians, both ministers and laymen.—A. S. Turnipseed.

Prices of all books reviewed in THE PASTOR are subject to change without notice.—Ed.



C. S. Lewis:

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Browsing Through Recent Fiction

A Review by **GERALD KENNEDY**

The title of this feature which appears from time to time in this magazine was suggested, as I recall, by the editor. It seems to me a happy choice of verb. Webster says that "browse" means, among other things, "to read passages here and there in a book. . . ." The speed of our printing presses has made this procedure the only sensible one so far as most fiction is concerned. To read it word for word, from cover to cover, is in the same category as reading a railroad timetable through, when you want only the departing time of one train.



Bishop Kennedy

There are exceptions, however, and they keep up our courage. You can usually discover the exception within the first three or four pages. It comes to you that here is an author who writes every sentence with care and discrimination. Don't browse through such a book. Read it! The recent novel (that I have read) which best deserves this treatment is:

MORLEY, *The Man Who Made Friends with Himself*. There is a good deal of subtle meaning in the book. It is about a man who wrote his story in a journal, and we read it after his death. There are all kinds of possible interpretations; but, essentially, it is about a man trying to get under the surface of things and endeavoring to get acquainted with himself. There is enough plot to carry the reader along and make the book enjoyable. But all the time one finds his mind stimulated and his imagination prodded. Best of all is Morley's use of words. He is a top craftsman and he shows what a man can do if he really knows the English language. This is certainly no textbook of semantics, but it brings alive what such textbooks are trying to tell us. I found myself using a pencil on nearly every page, and on most pages I used it several times. This is my test for a good book. This was the most profitable novel I read this last summer.

CLARK, *The Track of the Cat*. A family with a cattle ranch in the California Sierras meets up with a black panther, which becomes the embodiment of evil and suffering. It kills one of the sons, and another boy loses his life in a storm when he tries to track the cat. It is a good tale that holds the interest to the end. Most of the characters come alive and the book is well written. The author has a deep meaning running underneath this rather ordinary plot. He is writing about the fact of evil. He is writing as Melville wrote in *Moby Dick*. Substitute the black panther for the white whale, and you have the same general approach. Mr. Clark will not resent it, I hope, if it is pointed out that he is not quite the equal of Herman Melville. *The Track of the Cat* makes its symbolism a little too obvious. There is an old Indian who has about as much human reality as a Greek Chorus. But this is definitely above the average and it has already been described by some reviewers as a great book. It all depends on the standard you use.

WYLIE, *Opus 21*. Philip Wylie has something he is trying to say but he says it so loudly and with so much egotism it is hard to hear it. One would have to say that he keeps to his theme with tenacity. He says the same thing over and over again, and it makes no difference whether he is writing a novel or *An Essay on Morals*; it is all the same. I am never just sure what he means. He talks much about "instinctual man." He utters a brilliant observation and then he goes into a tirade which seems to lose all sense of proportion. If you have read Wylie before, you will know what he has to say in *Opus 21*. He has not changed his message. There is a plot and quite a lot of sex in this book. But it is only a framework on which to hang his sermons. Some will like it very much and some will not be able to endure it. I reacted in both ways, according to what page I was reading.

BROOKS, *The Big Wheel*. This is a first novel about a news magazine and the men who run it. The magazine being satirized will be plain enough to most readers. Here is modern journalism with all its prejudice, dishonesty, and materialism. Yet "the big wheel" who runs the magazine believes in what he is doing, and he resigns when at last he loses his belief. There is a mixture of cheapness and decency in all the people connected with the magazine. The story moves rapidly and you can read the book in an evening. There is a touch of *The*

Hucksters in it. On the whole it is a good job, and I shall look forward to the author's next book. It has the touch of realism, as if the writer knows what he is describing.

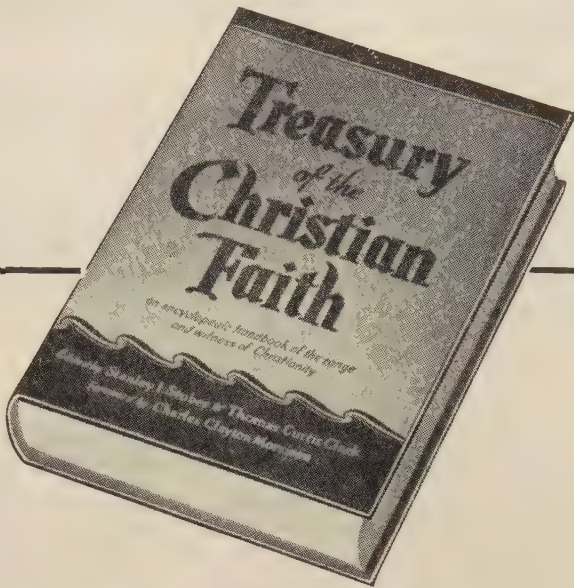
BUCK, *Kinfolk*. I tried to get interested in this book but never quite succeeded. It was never hard to lay it down, and I did not use a pencil on it very extensively. It has much information concerning China and the problem of Chinese-Americans. In the story, Professor Liang teaches at Columbia and is the only member of the family entirely contented and apparently adjusted to American life. His children search for something they do not find. Two of them return to their native village in China to serve where they are needed most. They bridge the gap between the intellectual and the common man, with what promises to be good results. Still, there is a feeling of unreality about the whole business. It ought to be admitted, however, that Pearl Buck knows much more about Chinese people than I know.

SAVOY, *Alien Land*. This is another book on the Negro problem. Here is a boy who tries to escape prejudice by denying his background. It has its sad moments and its tragic situations. It will give every reader a sense of guilt. The writer knows how to tell a tale and raise our anger. Perhaps if enough books like this continue to be written, more of us will see the Negro problem in terms of persons instead of in terms of generalities. This is another first novel that holds much promise.

FARRELL, *The Road Between*. James Farrell belonged to an era and to a school of writers. But eras change and schools lose their vitality. People get over being shocked and then they begin to look at the texture of a man's work. To their surprise, they often discover shallowness covered over with a thin veneer of so-called realism. This is what has happened to Farrell. He writes here a simple little story, about simple little people, with simple little ideas. Even the good writing that appears now and again seems to have no adequate base. The people are confused—but not about important enough things. Mr. Farrell still thinks that people failing to find what they want in life, because they have nothing within themselves, is reason enough to write another novel. Personally, I question it.

- BROOKS, JOHN, *The Big Wheel*. Harper & Bros., — pp., \$2.75.
- BUCK, PEARL, *Kinfolk*. John Day Co., 406 pp., \$3.50.
- CLARK, WALTER VAN TILBURG, *The Track of the Cat*. Random House, 404 pp., \$3.50.
- FARRELL, JAMES T., *The Road Between*. Vanguard Press, 463 pp., \$3.50.
- MORLEY, CHRISTOPHER D., *The Man Who Made Friends with Himself*. Doubleday & Co., 283 pp., \$3.
- SAVOY, WILLARD W., *Alien Land*. E. P. Dutton & Co., 320 pp., \$3.
- WYLIE, PHILIP, *Opus 21*. Farrar & Rinehart, 375 pp., \$3.

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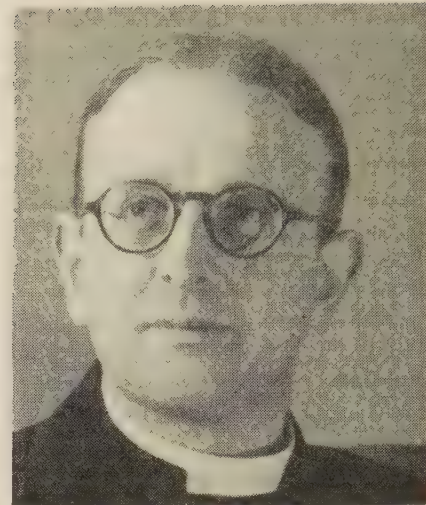
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Three Little Devils

By JOHN BISHOP

Three ever-present temptations—"to recline, to shine, and to whine"—are always around to lead the minister astray, according to the pastor of Acton Hill Methodist Church, London, England. He makes suggestions for combating these evils in the minister's life.



THE MINISTER must represent Christ and witness to him in all his actions: in teaching and visiting, in preaching and dispensing the sacraments. Woodrow Wilson was once asked whether a minister should wear clerical or ordinary dress. He replied, "It makes no difference what the minister wears. But one thing matters supremely. He should never be in any company of men for a single instant without making them realize that they are in the presence of a minister of religion."

Self-discipline is the minister's prime need; for, to a large extent he is his own master. Paul recognized the danger that having preached to others one might become a castaway, and with a like candor Charles Wesley in his *Journal* sets down a Latin saying which might be translated: "I marvel that any preacher should be saved."

Is there not a danger that we should be so busy about other peoples' souls that we might lose our own? We get into the habit of opening our Bibles chiefly for the purpose of finding texts and extracting lessons for other people, but we can never hope to improve the world until first we improve ourselves. Our life should be our best sermon. We are meant to move among our people, unconscious proofs of all we say. One flash of temper may undo more than a hundred sermons have slowly accomplished.

Emil Brunner describes the failure of his previous ministry by saying that he was like a sandwich man carrying boards advertising a square

meal when he himself was starving. God forbid that we should spend our lives advertising how Christ can satisfy every need, while all the time we know nothing of this satisfaction in our own souls.

Since it is our business to *teach*, we are supposed to *know*; and even when we listen to a sermon the fact that we are in the trade is apt to make us listen for a different purpose. When we ourselves are in the pulpit, perched in solitary elevation and speaking down to the people, our very position tends to exempt us from self-scrutiny. The mere fact that the ministry is our profession, the means of our livelihood, may tell against us, for this implies that whatever our mood may be, a certain type of utterance is called for. Our heart may be cold, yet we are expected to use glowing and triumphant words.

David Christie in *The Service of Christ* has a chapter on "The Temptations of the Ministry" in which he singles out three for special mention: the temptations to recline, to shine, and to whine.

The temptation to recline may be popularly phrased as the temptation to lie down on one's job. There is no clocking on or off. There are no set office hours. The way to conquer this temptation is to do more hard work than anyone in the congregation, to keep office hours with one's soul. We need to organize ourselves as carefully as we organize our churches. It is easy to fritter away the morning hours with the newspaper and corre-

spondence, and because we have been sitting in the study for four hours, delude ourselves and others into thinking we have been hard at work. Some fixed hours and some definite plan of study are a necessity. The study of the Bible—critical, historical, devotional—for its own sake, will yield abundant material for sermons. With this should go the study of Christian doctrine. It is better to read a few big books than many little ones, books which will demand the full effort of our brain. It will be wise for us to keep a timetable of the hours of actual work in the study and among our people. There is great value in thinking ahead. We must safeguard our mornings as far as possible from interruption, yet at the same time we must be accessible to our people.

A minister cannot afford to neglect details any more than a surgeon, who is dealing with life which often hangs on a thread. We must not despise anything, however trivial, on which success depends. Yet how many ministers have thrown away their opportunities by not correcting here and there little faults of manner, method, and address that marred their work!

One burden under which the minister groans is his correspondence. Courtesy demands a prompt reply to every correspondent. There are some men who have the idea that if letters are left long enough they answer themselves. It is easy to waste time out of pure laziness and slackness. But it is easier still to waste it through unpunctuality and lack of method.

Recreation, especially in the open air, taken definitely week after week will deliver us from the tired feeling which tempts us to idle through our hours of work. It is wise to associate with other friends, fellow ministers, and fellow Methodists. A nonprofessional interest or hobby is an added help to many.

Professionalism is laziness in another form. The show of work is there without the reality. We have to guard against mere busyness, otherwise we shall have "hustle all the week and baldness on the Sunday."

The temptation to shine. The pulpit does offer temptations to vanity. The greater a man's natural gifts, the greater the temptation to display them. His gifts evoke flattery and admiration so that he becomes increasingly aware of them. There is the temptation to acquire an easy popularity by giving the people just what they wish. A minister cannot help living in the limelight. He has at times to stand six feet above contradiction. He needs to cultivate the grace of humility and to realize that his influence over others will be in proportion to his power of keeping himself in the background and of fixing his attention on his message and those for whom it is intended.

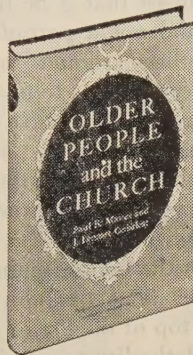
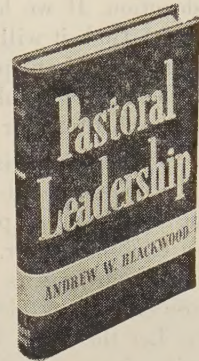
The temptation to whine. The work of the ministry demands infinite patience with human nature and its pettiness. We have to deal with silly people and saddening problems. Yet the minister must consume his own smoke. He must keep his tongue bridled. He must learn not to whine under criticism nor to complain about the religious indifference of his people. It is fatal to give way to self-pity.

It is not enough to escape from these temptations and overcome them. Growth as well as health is required. The positive side of our self-discipline is more important than the negative. Somehow we must avoid the overpressure which breaks health, and we must be on our guard against the impression of jadedness. We must give ourselves to whatever task we are engaged in, be absorbed in it, and enjoy it. It is fatal to have one eye on the clock. We need to keep control of the mind and learn to switch it swiftly from one task to another.

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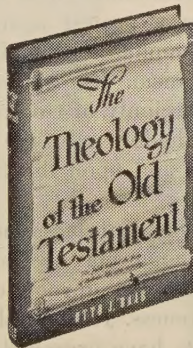


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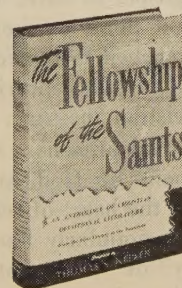
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Much of our daily business is of a secular character. It not only squanders our scanty leisure but it absorbs our spiritual energies. This only makes it the more needful that the minister shall be a man of much private devotion. If we have ceased to speak *with* God, it will be difficult to speak *for* God. If our private prayers are neglected, our public ones will prove no substitute for them.

It is a wholesome discipline to put down day by day in a book the length of time you spend in private prayer. Have a form of prayer, fixed enough to prevent your prayers lacking shape, yet loose enough to allow of constant variety. Let the form find room for confession, for prayer for oneself, for intercession for others, for thanksgiving, and for pure adoration. Pray for members of your congregation by name; divide up your members and allot different days of the week for mentioning them. One minister makes a practice of praying for each of his members as he writes out their class tickets.¹ Another goes into his empty church and sits in the pew of one member and then another, thinking of their needs and praying for them.

The devotional reading of the Scriptures might sometimes be done upon our knees, to remind us that it is for a different purpose from our study of the Bible at other times. Some find that reading the Bible first makes their prayers more fresh.

If we are not getting much from our Bible reading, we might cross-examine ourselves by such questions as: Is there any example for me to follow, any command to obey, any error to avoid, any promise to claim, any new thought about God?

We of the Reformed churches have much to learn from our Anglican and Roman brethren in the cultivation of the devout life. A minister, of all men, must be one who prays without ceasing, and only as he continually exercises himself in the things of God will his work for others be really effective.

¹ The class ticket is issued by the minister as a token of church membership in the Methodist Church of England. "This ticket of membership is still known by its early name . . . even though other forms of Christian fellowship may have replaced the Class meeting." (See *A Charge to Keep: An Introduction to the People Called Methodists*, by Frank Baker. Epworth Press, 232 pp., 8s. 6d. net.)—Ed.

The Creeds and the Faith

[Continued from page 3]

Much of neo-Reformation theology is weakened by this oversight of the life and the teachings of Jesus Christ; even the stress upon the person of Christ fails to redeem the theology which has no concern for the historical Jesus or his teachings. The early church fought that battle for all of us; we must never surrender the historical character of Christianity.

A new biblical theology is needed and is long overdue. We have gone too long without fresh, devout, and deep thinking about the word of God as revealed in the Bible. But we must continue to insist that it be the *complete* Bible and not a *partial* revelation. Methodists should make a thoughtful restudy of John Wesley and the insights which have blessed his followers. His name is strangely absent from the indexes of these neo-Reformation works, even when written by Methodists.

In many of the books issuing from the group the name of John Calvin stands at the top of the list of biblical expositors. Methodism came into being partly as a protest against the unfortunate emphases of eighteenth-century Calvinism. Its overemphasis upon the sovereignty of God as absolute threw a shadow upon the fatherliness of God and upon the freedom of man.

The exceeding sinfulness and total depravity of man may be so overstressed that there is no room or hope for his forgiveness. John Wesley and the Methodists have preached a gospel of forgiveness rather than a "gospel" of sin. We know that man is sinful, but we also are sure of the power of the gospel to save. We are bearers of good news to men. The glad tidings preached to the common people of England two centuries ago is still the Christian message.

The confessional preachers tend to set the judgment of God and the wrath of God at the heart of religion; their message is popularly known as "crisis theology" or "judgment theology." Methodism is an Arminian movement still, and we must continue to believe that *God is love*. Thus it is evident that there is considerable

variety within confessional theology.

Methodists will surely not be called narrow or sectarian or at least they will not merit that criticism, if they commend confessionalism as a principle and give it support, but at the same time recognize that our confession is not the Westminster or the Augsburg, but is that of the Twenty-four Articles of Wesley with their American additions. It may well be that Methodists will rediscover their reason for existence if they will accept the challenge of a rampant Calvinism and take up the cause of a biblical theology which sets Jesus Christ and his revelation at the center of Christian devotion and thinking. The sons of Wesley have no ground for surrender today; with their founder they have a gospel which has been inherited from the great Church, but which finds its final authority in the person and life and message of Jesus Christ. If confessional theology is to be a good pillar and sound it must harmonize with the best biblical theology. Its Bible must be a *whole* Bible.

EDWIN LEWIS, *Christian Manifesto*. Abingdon-Cokesbury Press, 245 pp., \$2.

EDWIN LEWIS, *The Creator and the Adversary*. Abingdon-Cokesbury Press, 279 pp., \$3.

EDWIN LEWIS, *A Philosophy of the Christian Revelation*. Harper & Bros., \$3.

P. S. MINEAR, *The Eyes of Faith*. Westminster Press, 307 pp., \$3.50.

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The Geneva model pulpit robe, shown at right, is tailored on modern lines with wide panels and pressed-in pleats extending to the back of the yoke. Inner sleeves with cuffs—this robe may be worn without a suit coat underneath. Tailored to measure in a wide selection of colors and fabrics. Doctoral insignia available on all our pulpit robes at a moderate extra cost. We can also furnish all accessories in matching designs.



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World Communion Thought

☐ The liturgy is not all of Christian life, but it is crucial. In the area of liturgical symbols the bitterest battles have been fought. The very words most familiar in the Protestant and Catholic liturgical traditions have become opposing war cries—Mass as over against Lord's Supper, surplice or chasuble as over against gown, sacrifice as over against communion. Can it be that this ancient field of strife may once more see a peace—a peace not of capitulation or empty compromise, but a peace resulting from a rediscovery of the corporate fellowship in Christ which alone gives the Church's liturgical life its meaning? For if the literature of the Roman Liturgical Movement reads as if the Reformation had come alive again, the corresponding liturgical movements in Protestantism look as if the Reformation Churches were rediscovering, in their turn, the forgotten centuries antedating the great revolt.

—Theodore O. Wedel in *The Coming Great Church* (Macmillan Co.)

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